A DAYLY

EXERCISE

OF THE

DEVOUT

Christian,

CONTAINING

Several moving Practises of Piety;

In order to

LIVE HOLILY,

AND

DY HAPPILY.

Publish'd by T. V. *Monk, of the holy Order of St.* BENEDICT.

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n indeed is the heart in true repose, n
is all fixed by desire in the love of G

y vain thought or els by busines, it
furneth instantly again at full spee
r as there is no moment of time we
t experience the diuine goodnes, so
ght there to be no moment, wherin
is goodnes should not be present to
r memory. We are not lyable to
le fault, when in prayer whilst w
e conuersing with God, do so easily
nder out of his sight, as if God
d nether hear, nor see vs. yet thi
done, when we follow our own
portunat & evill thoughts and when w
eferr before God any Creature (or o
er thing) towards whom the sight of
r mind is easily withdrawn. Reflectin
d rowling, as it were that creatu
and down in our mind, by oftner think
g on it, then vpon God, whom continual
e ought to remember, as our Redeeme
expect as our Sauiour; and to fear
our Iudg. S. Augustin.

life so happy here below
theirs, who daily mend it
safe they ave, they need not know
hat day or haur will end it.

HENRY TITCHBOURN BARONET.

Honour'd Sir,

WHat the Macedonians *ſaid long ſince*; (*when, after the death of King* Philip, *they ſaw his Son* Alexander, *ſucceeding no leſs to his Father's Virtue and Valour, than to his Crown and Kingdom*;) How their Nation had loſt nothing but the Body, not the Bravery of their Prince, nor chang'd its Monarch, but only the Man, (*as* Juſtin *expreſſes it:*) *That the ancient Family of the* Titchbourns (*which has continu'd ſucceſſively famous in this Country, ſince the firſt coming in of the Saxons*) *may truly ſay at this preſent by a particular providence of Heaven*; *which, depriving it of its worthy Sir* Richard, *has ſupply'd his place with a Sir* Henry (*your no leſs worthy Self:*) *who, Succeeding as well to your Parents Virtue, as to his Eſtate and Title*; *give us all, a moſt juſt and joyful occaſion to confeſs, that we have thereby ſuffer'd no notable change or detriment*; *ſince the ſame ſpirit of Prudence and Diſcretion, which appear'd in the Predeceſſor, continues in the conduct and comportment of the Succeſſor. And ſurely they, who have at any time been preſent,* (*And who would not wiſh to be at ſo ſignal a Ceremony? Which I here mention amongſt the many Examples of the Fathers and Sons paralell'd conformity,*

to eternize the deſerv'd memory of ſo heroic a Charity:) at the great Dole, freely given to all far and near Comers, and annually diſtributed upon the 25 of March, (as a Memorandum, I doubt not, of the Celeſtial bounty upon that Day, in which the greateſt Dole that e're was given, (the Bread, I mean, which Angels feed on) was beſtow'd from above on ſtarv'd mankind) cannot but admiringly behold ſo exact a correſpondency of Order, of Gravity, of Government, between him, who formerly perform'd this pious action, and your Self, who now proſecute it; as that the change appears in nothing, but in the Perſon, and the difference is only diſtinguiſhable by the Countenance. This little, which I have ſaid, (and more I dare not, dreading the offence of your Modeſty,) is chiefly in relation to God's Praiſe and Honor, who is the bountiful Author and Beſtower of all good Gifts and Bleſſings: For I well know, That your ſolid Humility ſuffers you not to Attribute to your ſelf more of all the high Favours, which Nature and Heaven have liberally heap'd upon you, than the bare obligation, which is thereby increas'd, of correſponding more diligently to your Duty; and, ſhould I go about to give you the leaſt ſhare of the Glory, I ſhould at once injure the divine Grace, and your Virtue. Wherefore to avoid the Cenſure of Indiſcretion, and the Suſpicion of Flattery; and leſt I ſhould provoke you to indignation, on pretence of ſeeking to pleaſe you; and finally, fearing, that inſtead of offering you a Preſent, I might prepare for you a kind of Puniſhment: I will ſpare the labour of running farther

ther into the large field of your Praiſes (which I plainly foreſee would prove as irkſom to your moderation and temper, as it is unſuitable to my cuſtom and profeſſion; and which indeed you would more unwillingly permit, than I could eaſily perform:) Contenting my ſelf only to mention what I cannot well ſmother up in ſilence, as directly conducing to the deſign of this Dedication; which is, That the conſideration of your practice of Piety to God, and ſincere Devotion to the Sacred Virgin-Mother, has caus'd me to fix my eyes on your worthy Perſon, as ſeeming moſt proper to patronize this ſmall product of my pen, containing a Daily Exerciſe for all pious Chriſtians, (in order to a holy Life, and a happy Death;) both in regard of the ſympathy between its Precepts and your Practice; and alſo in hopes, that your propos'd Example, may prove to others a powerful Motive of borrowing your imitation. Nor will I doubt of your favourable acceptance of theſe well meant endeavours: ſince what is defective in the manner and faſhion, is abundantly ſupply'd by the price and value of the Matter, by the profit and neceſſity of the Subject, and by the hearty and unfeign'd affections of the Offerer; who ceaſes not daily to ſollicite the divine Goodneſs, that after a long continued Holy Life, *you may finally arrive at a* Happy Death, *which will be infallibly follow'd with the reward of an eternal* Crown of Glory *and Immortality.*

Honour'd Sir,
Your moſt humble Orator,

T. V.

The

The Roman Calendar,

Containing the

Festival, Fasting, and Saints Days; according to the most authentic Practises, and last Instructions: With the Time in which the Saints dyed.

January

Has Days 31
Fasting Days 0
Festival Days 2
} Sun Rises { 1. Day at 8. 2. min. 15. Day at 7. 44. m. 31. at 7. 18. m.

Roman.		
1	A	The Circumcision of our Lord Jesus Christ. (call'd New-Years-Day, *Luke* 2.)
2	b	The *Octave* of S. Stephen.
3	c	The *Octave* of S. John.
4	d	The *Octave* of the Holy Innocents.
5	e	The Vigil of the Epiphany: with a Comme. of S. Telesphorus, Pope and Mart. 154.
6	f	The Epiphany of our Lord. Or the Solemnity in memory of Christ's Apparition and Manifestation to the Gentiles, *Mat.* 2.
7	g	Of the *Octave* of the Epiphany.
8	A	Of the *Octave*
9	b	Of the *Octave*
10	c	Of the *Octave*
11	d	Of the *Octave*. With a Comme. of Hyginius, Pope and Mart. 144.

Of

The Engliſh Calendar,

CONTAINING.

The Names of the chief Saints

of the three Nations, for every Day in the Year: With the time in which they dyed.

January.

Engliſh.

1 Eluan Biſhop, and Midwin Confeſ. Noble Britains in the time of King Lucius, 198
2 A Thouſand holy Martyrs, the Diſciples of St. Amphibalus, at Lichfield, 304
3 Fintanus, Abbot of Dunblesk in Irel. Con. 680
4 Melorus, a young Britiſh Prince Mart. 411
5 *Edward*, King, commonly call'd the Confeſſor, 1066. Canoniz'd by Alex. 3. and this day appointed to be kept Holy by Innocent 4.
6 Peter, the firſt Ab. of Cant. Con. 607
7 Cedda, (Bro. to S. Chad,) ſecond Biſh. of Lond. Con. 664.
8 Wulfine, Biſh. of Sherburn. Con. 958
9 Brithwald, Arch-B. of Cant Con. 708
10 Adrian, Abbot of Cant Con 708
11 Egwin, third Biſh. of Worceſter, Con. 716

Engliſh.

Roman.

12	e	Of the *Octave*
13	f	The *Octave* Day of the Epiphany
14	g	*Hilarius*, B. of Poictiers in ..ra..ce, Con. 348. with a Com of S. Felix Pr. and Mar. 280.
1	A	Paul, the firſt Hermit in Egypt, Con. 308. And *Maurus*, Ab. & Con. (one of S. Benedicts firſt Diſciples) who dy'd in Fran 583.
16	b	Marcellus, Pope and Mart. 309.
17	c	*Antony*, Ab. Hermit in Egypt, Con. 330.
18	d	The Chair of S. *Peter* at Rome, in memory of the Tranſlation of his Seat from Antioch to Rome, about the y. 40. With a Com. of St. Priſca, Virg. Mart. of 13. y. old. 269
19	e	..arius and Martha, Huband and Wife, with their Children Aud..face and Abacum 45
20	f	*Fabian*, ..ope and Mart. 251. And *Sebaſtian* Martyr. 284
21	g	Agnes, a Noble Virgin. Martyr, of 13 years old. 304
22	A	*Vincent* Deacon, Mart. in Spain. 300. And Anaſtaſius a Perſian Monk and Mart. 617
23	b	..merent ana Vir. Mart. comp. of S Agnes. 304
24	c	Timothy, Biſh. of Epheſus, Mart. 50
25	d	The Converſion of S. *Paul* the Apoſt. 2 years after our Saviours Aſcenſion. *Act.* 9. 20.
26	e	..olicarp, Biſh. of Smyrna, Mart. 150
27	f	*John Chryſoſtom*, B. of Conſtant. D. Con. 400
28	g	Agnes the 2*d.* time. Or a Com. of her appearing to her Par. on the 8. day after her Bur.
29	A	
30	b	Martina, Virg. Mart. at Rome. 233.
31	c	

Fe-

Engliſh.

12 *Bennet*, ſurnamed Biſcop, Ab. of Wire, Conf. St. Beda's Maſter. 660
13 Kentigern, Biſh. of Glaſco, Con. 596
14 Maura and Brigida, Siſter-Virg. Mart. 540

15 Ita, or Mida, Virg. Abbeſs of Kilkenny. 569.

16 Henry, Hermit in the Iſland Cocket, Con. 1120
17 Caradock, Hermit in Wales, Con. 1124
18 Deicola, Ab. of Luthra in Burgundy, Con. 591.

19 *Wolſtan*, Biſh. of Worceſter, Con. 1095

20 Richard of Hampool, Hermit, Con. 1349.

21 Malcallanus, Abbot of S. Michael in Lorain. Con. 978
22 Maimbodus, Martyr in Burgundy 900

23 Theorithgith, Virg. of Barking, 678
24 Cadock, Ab. of Lancarvan. Con. 570
25 Paul, the Diſc. of S. Patrick. Herm. Con. 450

26 Bathildis, Queen of France, Foundreſs and Abbeſs of Chelles. 669
27 Algina, Virg. Abbeſs of Shaftsbury. 880
28 Sexulph, Biſh. of Lichfield, Con. 700

29 Gildas the Elder, Albanius, Ab. Con. 512.
30 Gildas the Younger, Sapiens, Badon. 570
31 Wilgis, Father to S. Willibrord, Ab. Con. 736

Roman. **February.**

Has Days 28, Fasting Days 2, Festival Days 2 } Sun Rises { 1. Day at 7. 17. m. / 15. Day at 6. 54 m. / last Day at 6. 16 m.

1	D	Ignatius, B. of Antioch, Mart. 110. And the Vigil of the Purification. *Fast.*
2	E	The Purification of the Bl. V. Mary, call'd Candle-Mass Day. Luk. 2.
3	F	Blasius, B. of Sebaste. in Armen. Mart. 286
4	G	
5	A	Agatha, Virg. Mart. at Catana in Sicily. 253
6	b	Dorothy, V. Mart. at Cæsarea in Cappad. 280
7	c	Romualdus, Ab. Con. Institutor of the Monks of Camaldula. 1007
8	D	
9	E	Apolonia, Virg. Mart. of Alexandria, 247
10	F	*Scholastica*, Virg. Sister to S. Benedict. 535
11	G	
12	A	
13	b	
14	c	Valentin, Priest, Mart. at Rome, 270
15	D	Faustinus and Jovita, Mart. at Brixia, 122
16	E	
17	F	
18	G	Simeon, B. of Jerusalem, Mart. crucify'd in the 120 y. of his age, and of Christ, 109
19	A	
20	b	
21	c	
22	D	The Chair of S. *Peter* at Antioch, in memory of his first fixing there, in the year 39
23	E	The *Vigil* of St Matthias, the Apost. *Fast.*
24	F	Matthias, Apost. Mart. substituted instead of Judas the Traytor, 74

Engliſh.

1 *Brigit*, Virgin of Kildare in Ireland, Thaumaturga, or the worker of Wonders, 523
2 Laurence, Arch-B. of Cant. Con. 619

3 *Wereburga*, Virg. Abbeſs of Trent, &c. and Patroneſs of Weſt-Cheſter, 676
4 Gilbert of Sempringham, Con. Inſtitutor of the Gilbertin Monks. 1190
5 Indractus and his Comp. Martyrs, 678
6 Inas, K. of the Weſt-Sax. Monk, Con. 727
7 Augulus, Biſh. of London, Mart. 305

8 Elfleda, V. Abbeſs of Strefhall, 714
9 Thelian, B. of Landaff, Con. 563
10 Trumwin, B. of the Picts, Con. 700
11 Cedmon, ſurnamed Simplex, Lay-brother of Strenſhal, Con. 670
12 Edilwald, Monk, Hermit, Con. 700
13 Ermenilda, Queen. Abbeſs of Ely, 685
14 Fechinus, Ab. of Fouar in Irel. Con. 664
15 Sigfride, Biſh. of Vexion, Con. Apoſt. of the Goths. 1001
16 Oſwy, King of Northumb. Con. 670
17 Finan. B. of Lind. Apoſt. of the Merc. Con. 660
18 Ethelſtan, Biſh. of Hereford, Con. 1056

19 Acca, Biſh. of Hexam, Con. 740
20 Ulrick, Hermit at Haſleberry, Con. 1154
21 Cymbert, Biſh. in the Iſle of Wight, Con. 730
22 Ethnea and Fidelmia, Virgin-Siſt. in Irel. 432

23 Milburga, Virg. Abbeſs of Wenlock, 664
24 *Ethelbert*, firſt Chriſtian K. of Kent, Con. 616

25	g	
26	A	
27	b	
28	c	

March.

Has Days 31 } Sun Rises { 1. Day at 6. 24. m.
Fasting Days 1 } { 15. Day at 5. 52. m.
Festival Days 2 } { last Day at 5. 24. m.

1	D	
2	e	
3	f	
4	g	Casimir, Con. Son to Casimir, K. of Poland 1489, with a Com. of Lucius, Po. Mar. 257
5	A	
6	b	
7	c	*Thomas* of Aquin. Doct. Con. 1274
8	D	
9	e	Forty Martyrs, Soldiers in Cappadocia, 313
10	f	*The Spring Equinoctial.*
11	g	
12	A	*Gregory*, Sirnamed the Great, Doct. Con. the Apost. of England, 604
13	b	
14	c	After this Day, Lent cannot begin.
15	D	
16	e	
17	f	
18	g	
19	A	Joseph of Nazareth, Bride-groom of the B. V. Mary, & reputed Father of Jesus. *Mat.* 1.

Joachim,

25 *Furſeus*, an Iriſh Kings Son, Ab. Con. 650
26 Milwida (Mildgitha) V.Dau.to K.Merwald.676
27 Eluius, B.of Menevia, in the primitive times of the Britiſh Church, 450
28 Oſwald, Biſhop of York, Con. 992

March.

1 *David*. B. of Menevia (now call'd St. Davids) Con. 592
2 *Chad*, B. of the Mercians, at Lich-field, Con.670
3 Winwalock (Wenlock) Ab. of Tauracum in little Britany, Con. 460
4 Owen, Con. a Monk of Lichfield, 670
5 Piran. Biſh. of Sagire in Irel. aud afterwards Hermit in Cornwal, 460
6 Fridolin, Ab.of Secking in lower Ger. Con. 564
7 Eſterwin, Ab.of S.Paul, at Wyremouth. Con.686
8 Felix, B. Con Apoſt. of the Eaſt-Ang. 650
9 Alured, Ab. of Ridale, Con. 1166
10 Himelin. Herm. Con. at Viſſenakin in Brab. 760
11 Lietphard, B. of Cant. Marr. at Cambray, 650
12 Brian, a K. in Ireland, Mart. 600
13 Cungarus, Herm. Con. at Cungersb. in Som. 711
14 Ceoluph, K. of North. Monk. Con. 735
15 Ariſtobulus, Biſh. Mart. ſent by St Peter into Britany. 98
16 Adaman, Con. at Coldingham, 680
17 *Patrick*, the Great, B. Con. Apoſt. of Irel 472
18 *Edward*, K. of the Weſt-Sax. Mart 978
19 Alkmund, Mart. buried at Derby, 800

Cuthbert,

20	h	Joachim, Con. Father of the Bl. Virg. Mary.
21	c	*Benedict* the Great, Ab. Con. and Patriarck of Monks in the Weſtern Church, 542.
22	d	
23	e	
24	f	The *Vigil* of the Annunciation, *Faſt*, unleſs it falls in the Paſchal time.
25	g	The Annunciation of the B. V. Mary when the Arch-Angel Gabriel brought her the happy tidings of Chriſt's Incarnation, *Lu.* 1
26	a	
27	b	
28	c	
29	d	
30	e	
31	f	

April.

Has Days 30 } Sun Riſes { 1. Day at 5. 20. min.
Faſting Days 0 } { 15. Day at 4. 51. m.
Feſtival Day 1 } { laſt Day at 4. 26. m.

1	g	
2	a	Francis of Paula, Con. Inſtitutor of the Order of Minims, 1507
3	b	
4	c	
5	d	
6	e	
7	f	
8	g	
9	a	
10	b	
11	c	Leo. I. Pope, Con. ſurnamed the Great, 461
12	d	Her.

20 *Cuthbert*, B. of Lindisfarn, Herm. Con. 687
21 Herebert, Prieſt, Monk, Herm. Con. 687

22 Hamund, Biſh. of Sherburn, Mart. 872
23 Finguar, with his Siſter Piala, and 777 Compa-
Martyrs in Cornwall, 450
24 Lanfrank, Arch-B. of Cant. Con. 1089

25 William, a Child, Martyred at Norwich, 1146

26 Alfwould, Biſh. of Sherburn, Con. 998
27 Rupert, Biſh. of Saltzburg in Germ. Con. 623
28 Albert, Arch-B. of Caſſel in Irel. Con. 750
29 Gelaſius, Arch-B. of Armagh in Irel. Con. 1174
30 Patton. 2*d*. B. of Werda in Weſtphal. Con. 760
31 Adrian and Cadoc, Prieſts, Confeſſors; and
the Apoſtles of the Morins, at Pontois, 640

April.

1 Agilberr, Biſh. of the Weſt-Sax. and afterwards
of Paris, 665
2 Ebba, the Younger, Abbeſs of Coldingham, Mar.
with her Compan. 880
3 Richard, B. of Chicheſter, Con. 1253
4 Gundley, King, Hermit, Con. 550
5 Aſſer, Biſh. of Sherburn, Con. 883
6 Elſtan, B. of Wilton, Con. 980
7 Bernacus, Abbot and Con. 597
8 Lethardus, B. and Con. 597
9 Giſla and Rictrude, Virgins, Nuns in Kent, 770
10 Paternus, Monk of Paderborn in Germ. 1058
11 *Guthlake*, the famous Herm. of Croyl. Con. 714
12 Mechtild, Virg: of Alexion in France, 1269

13	e	Hermenegildus, Mart. Son of Leovigildus K. of the Goths, 604
14	f	Tiburtius, Valerianus, and Maximus, Mar. 225
15	g	
16	a	
17	b	Anicetus, Pope and Mart.
18	c	
19	d	
20	e	
21	f	
22	g	Soterus and Caius, Popes. Martyrs: the first at Rome, 179. the second 296.
23	a	George, Mart. in Capadocia, 282, the General Patron of the Engliſh Nation.
24	b	
25	c	*Mark*, the Evangel. at Alexandria, Mart. 64 Upon this Day are ſaid the Great Litanies; and Abſtinence from Fleſh.
26	d	Cletus and Marcellus Popes, and Mart. the firſt at Rome, 93. the 2d 304
27	e	
28	f	Vitalis, Martyr, at Ravenna, under Nero, 51
29	g	Peter, Mart. ſlain by the Hereticks, 1252
30	a	Catherine of Siena, Virgin 1380

May.

Has Days 31 } Sun Riſes { 1. Day at 4. 23. m.
Faſting Days 0 } { 15. Day at 4. 50. m.
Feſtival Days 2 } { laſt Day at 3. 50. m.

1	b	Philip and Jacob, Apoſtles: the firſt ſton'd to Death, 54. the ſecond nam'd our Lords Brother; and James the Leſſer, was the 1. B. of Jeruſ. where he was Mart. in the y. 62
2	c	Athanaſius, B. of Alexan. a glorious Con. 37

13 Elfleda, Widow at Glaſtonbury 947

14 Ethelwolph, K. of the Weſt-Sax. Con. 857
15 Paternus, B. Con. in Wales, contemp. with S. David and S. Thelian. 560
16 Maxentia, Virg. Mart at Beauvais in France
17 Stephen, ſurn. Harding, Ab. Con. of Citer. 1118
18 Erardus Biſh. of Ratisbonne, Con. 750
19 Elphegus, Arch-B. of Canter. Mart. 1012
20 Cedwall, King of the Weſt-Sax. Con. 689
21 *Anſelm*, Arch B. of Canterb. Con. 1109
22 Briſtan, B. of Wincheſter, Con. 944

23 Etheldred, K. of the Weſt-Sax. Mart. 872

24 Mellitus, firſt B. of London, after the Converſion; and from thence Arch-B. of Cant. 626
25 Egbert, Abbot in Scotland, Con. 730

26 Leofrick, firſt B. of Exceſter, Con. 1073

27 Walburga, Virg. Abbeſs of Heydenham in Bavaria 776
28 Juo, Biſh. and Con. at St. Ives in Huntingdonſhire, 600
29 Paul, B. of Leon, in lit. Britany, Con. 675
30 *Erconwald*, B. of London, Con. 675

May.

1 Aſaph, Biſh. of the place, ſo nam'd from him in North-Wales, where he dy'd, 596.

2 Ultan, Ab. of Foſſis, Bro. to S. Furſey and S. Foillan. Con. 660

3	d	The Inveation (or finding) of the Croſs, by Helena the Mother of Conſtantine, 326
4	e	Monica, Widow, Mother of S. Auguſtin, 389
5	f	
6	g	*John* at Port-Latin. a ſolemnity in mem. of the mirac. deliv. of S. John the Evangeliſt, out of the Tub of boyling Oyl, 83
7	a	Staniſlaus, B. of Cracovia in Pol. Mart. 1079
8	b	The Apparition of S. *Michael* the Arch-Ang. upon the Mount Garganus in Apulia, 495
9	c	Gregory, B. of Nazian, Doc. Con. 389
10	d	Gordianus and Epimachus, Martyrs, 366
11	e	
12	f	Nereus and Acchilleus, Bro. Mart. Domitilla, V. Mart. 92. Pancratius 14 y. old, Mart. 287
13	g	
14	a	Boniface, Mart. at Tharſis in Cilicia, 290
15	b	
16	c	Ubaldus, B. of Eugubium in Umbria, C. 1260
17	d	
18	e	
19	f	Prudentiana, Virg. (Daugh. of Pudens) 161
20	g	
21	a	
22	b	
23	c	
24	d	
25	e	Urbanus the firſt Pope and Mart. 233
26	f	Eleutherius, Pope, Mart. 194. This P. ſent Fugatius & Damian, to convert K. Lucius.
27	g	John, the firſt Pope and Mart. 526
28	a	
29	b	
30	c	Felix, the firſt Pope and Mart. 275
31	d	Petronilla, Virg. Daughter of S. Peter, 35

3 Walter, Ab. of Melroſe, Con. 1100

4 Ethelred, King of Mercia, afterwards Monk and Abbot of Bardney, Con. 698

5 Richard, King, Con. dy'd at Luca in Italy, 750

6 Edbert, B. of Lindisfarn. Con. 698

7 John, Arch-B. of York, C. ſurn. of Beverly. 721

8 Wire, Con. 731. His Body is at Maſtricht in Brabant

9 Beatus, Con. Apoſtle of Switzerland, 111

10 Henry, B. of Upſall, the Ap. of Finland, M. 1151

11 Fremund, Son to K. Offa, Mart. 866

12 Remigius, B. of Lincoln. Con. 1091

13 Merwina, Virg. Abbeſs of Ely, 980

14 Editha El. V. Ab. of Poleſworth in Warwi. 980

15 Dympna. Virg. Marr. in Brabant, 600

16 Symon, ſurnam'd, Stock, Con. Carmelit. who dy'd at Bourdeaux, 1265

17 Carantocus, (Cernac,) Con. in Wales, 432

18 Sewall, Arch-B. of York, Con. 1258

19 Dunſtan, Arch-B. of Canter. Con. 988

20 Ethelbert, K. of the Eaſt-Ang. mart. 793

21 *Godrick*, Hermit and Con. 1170

22 Conſtantine the Great Emperor, Con. 348

23 William, martyr'd at Rocheſter, 1160

24 Robert B. of Hereford, Con. 1148

25 *Aldelm*, B. of Sherburn, Con. 709

26 *Auguſtin*, firſt Arch-B. of Cant. Apoſtle of Eng. Con. 690

27 *Beda*, ſurnam'd Venerable, Prieſt, Mo. Con. 736

28 Theocus, Hermit at Teuksbury, Con. 720

29 Ergontha, Virg. Abbeſs of Faremonſtir, 660

30 Hienna, (Heyna, Bega,) Virg. at Tadcaſt. 657

31 Guithelinus, Arch-B. of London, Con. 460

Has Days 30 / Fasting Days 2 / Festival Days 2 } Sun Rises { 1. Day at 3. 50. m. / 15. Day at 3. 48 m. / last Day at 3. 56 m.

1	e	
2	f	Marcellinus Prieſt, & Peter the Exorciſt, Ma. at Rome, 286. Eraſmus B. at Formia.
3	g	
4	A	
5	b	
6	c	Norbert. the 15. B. of Magdeburg. C. Foun. of the Order of Premonſtratenſis, 1134
7	d	
8	e	
9	f	Primus & Felicianus Martyrs. 283
10	g	*The begin. of the Summer Quarter.*
11	A	*Barnabas Apoſtle*, Martyr'd in Cypreſs 50
12	b	Baſilides, Cyrinus, Nabor, Nazar. Sold. M. 282
13	c	Antony of Padua, Con. 1231
14	d	Baſil, the Great, B. of Ceſarea, Doct. Con. 369
15	e	Vitus, Modeſtus, Creſcentia, Mart. 283
16	f	
17	g	
18	A	Marcus & Marcellianus Brothers, Mart. 287
19	b	Gervaſius & Protaſius, Brothers, Mart. 171
20	c	Silverius, Pope, Mart. 540
21	d	
22	e	Paulinus B. of Nola in Campan. Con. 431
23	f	The *Vigil* of S. John Baptiſt. *Faſt.*
24	g	The Nativity of S. John Baptiſt. *Luke* 1.
25	A	Of the *Octave* of S. John
26	b	John & Paul Br. M. 534 with a Com. of the *Oct.*
27	c	Of the *Octave*
28	d	Leo, 2*d*. Pope, Con. 684 With a Com. of the *Octave*, and of the Vigil of S. Peter. *Faſt.*
29	e	Peter & Paul, Apoſtles, and Mar. at Rome, 69
30	f	The Commemoration of S. Paul the Apoſtle.

1 Wiſtanus, Prince of Mercia, Mart. 549
2 Malcolm 3*d.* King of *Scotland*, Con. 1092

3 Pega, Virg. Siſter of S. Guthlake, 720
4 Petrock, Ab. Con. at Padſtow in Cornw. 650
5 *Bonif.* (al. Winfrid) 1. A. B. of Mentz, Ap. of Ger. Mart. with his Com. at Dockum in Frizland, 754
6 Gudwall, B. and Con. in North-Wales, 403

7 Robert, Ab of Knaresborough in York, Con 1159
8 William, Arch-B. of York, Con 1154
9 Columba, Ab. and Founder of Hoy furna. Kille, or Celle, the great Ap. of the Picts, Con. 596
10 Margaret, Q. of Scotland, 1092
11 Egbert, the 17. King of North. Monk, Con. 758
12 Cunera, Virg. Mart one of the 11000 at Renen.
13 Odulphus, Prieſt, Con. at Eveſham, 840.
14 Brandan, Ab. C. a famous Worker of Wond. 570
15 Eadburga, Virg. of Wilton, 960
16 Mayne. (Menus) Ab. Con. in Lit. Brit 620
17 Botulph, Ab. Con. at Boſton in Linc. 680
18 Adolph, Bro. to Botulph, B. of Utrecht, Con. 650
19 Burjene, Virg. in Cornwal, 630
20 The Tranſlat. of K. *Ed. Mart.* & of K. Oſwald, M.
21 Egelmond, Martyr in Holland, 720
22 *Alban. the Firſt Martyr* of Britany, 303
23 *Editrudis*, (*Etheldre. Audry*) Q. V. Ab of Ely, 680
24 Bartholmew, Prieſt, Hermit, Con. 1100
25 *Amphibalus*, Mart. St. Alban's Inſtructor, 304
26 Adelbert, Deacon, Con. at Egmont in Hol. 705
27 Sezinus. B. Con. Patron of Leon in L. Br. 520
28 Sethrida (Siſſetrude) V. Ab. of Farmonſt. 660

29 Hugo, a Child, Crucify'd at Lincoln, 1255
30 Theodatus (Deuſdedit) A. B. of Cant. Con. 664

Alf.

Has Days 31 } Sun Rises { 1. Day at 3. 57. m.
Fasting Days 1 } { 15. Day at 4. 14. m.
Festival Days 2 } { last Day at 4. 38. m.

1	g	The *Octave* Day of S. John Bap. with a Com. of the Apostles.
2	A	*The Visitation of the B. V. Mary.* A Feast instituted by P. Urban, 6. 1385. With a Com. of S. Proces. & S. Martini. Mart. at Rome, 53
3	b	Of the *Octave* of the Apostles
4	c	Of the *Octave* of the Apostles
5	d	Of the *Octave* of the Apostles
6	e	The *Octave* day of the Apostles
7	f	
8	g	
9	A	
10	b	Seven Brethren, Martyrs, the Sons of S. Felicitas, 136. And S. Rufina and Secunda, Sisters, Martyrs, 260
11	c	Pius, P. Mart. 153. *The Translat. of S. Benedict.*
12	d	Nabor & Felix, Mart. 380 With a Com. of S. John Gualbert, Ab. of Passinian near Florence; Institu. of the Vallisambrosians, 1073
13	e	Anacletus, Pope, Mart. 5. after S. Peter, 112 Bonaventura, B. of Albania, Doct. Con. 1273
14	f	with a Com. of S. Henry, I. Emp. Con. 1007
15	g	
16	A	
17	b	Alexius, Con. the Son of Euphemianus a Sen. in whose house he liv'd & dy'd unknown, 398
18	c	Symphorosa, with her 7 Sons, Mart. 138
19	d	*Dog Days begin about this time.*

Mar-

1 Julius & Aaron, Mart. at Caline, 304

2 Oudock B. of Landaff, Con. 600

3 Guthagon Hermit Con. at Oſtkerk in Flan. 1059
4 Odo, Arch-B. of Cant. Con. 958
5 Modwena, Virg. Ab· of Burton, 870
6 Sexburga, Queen Abbeſs of Ely, 699
7 The Tranſlation of S. *Thomas of Cant.* 1352. And S Willebald, B. of Eyſtat in Bava. Con. 781
8 *Edgar* King, Con. the I. Monarch of Eng. 975
9 Ethelburga, Queen, Wife to K. Inas, and afterw. Abbeſs of Barking, 740
10 Grimbald, Abbot of Wincheſter, Con. 904

11 Withburga, V. Abbeſs of Dereham in Norf. 670
12 Kilian, and his Comp. Mart. at Wirtzburg, 697

13 Mildreda, Virg. Abbeſs of Minſter in the Iſland Thanet. 664
14 Marcellinus (Marchelmus) Prieſt, Con. and the Apoſt. of Gelderland, 762
15 *Swithin* B. of Wincheſter, Con. 863
16 Oſmund Biſh. of Salisbury, Con. dy'd in the year 1069, and was Canoniz'd by Pope Calixtus 3. in the year 1456
17 Kenelm, King of Mercia, Mart. 820

18 Edburga, Virg. of Alesbury, 620
19 Dimanus, a Kings Son, and Monk in Scotl. 670

Alfwitha,

20 ♇ Margaret, Virg. Mart. at Antioch, 243

21 ♈ Praxedes, Siſt. to S. Pudentia. V. at Rome, 164

22 ♉ *Mary Magdalen*, the Pattern of true Penitents, dy'd at Marſeilles in France, 84

23 ♊ Apollinaris. B. of Ravenna, Marr. 74

24 ♋ The *Vigil* of S. James, *Faſt.* With a Comme- of S. Chriſtiana, V. Mart. 285

25 ♌ **James the Greater, Apoſtle**; Brother of St. John the Evang. beheaded at Jeruſalem, *Act.* 12. in the y. 42. With a commem. of S. Chriſtopher, Mart. in Lycia, 254

26 ♍ Ann, Mother of the B. Virgin Mary.

27 ♎ Pantaleon, Mart. at Nicomedia. 301

28 ♏ Nazarius, Celſus, Victor Pope, Martyrs, and Innocent Po. Con. The 2 firſt Children, dy'd man-like for their Faith, 58. S. Victor the 15 P. after S. Peter was ſlain, 203. S. Innocent dy'd at Rome, 417

29 ♐ *Martha Virg.* the Siſter of Lazarus and Magdalen dy'd in France, 84. With a Com. of S. Felix, the 2*d*. P. & Mar. 354 & of S. Simplicius, Fauſtinus & Beatrix, Mart. 302

30 ♑ Abdon & Sennen, Perſians, Mart. 253

31 ♒ Ignatius Founder of the Society of Jeſus, dy'd at Rome, in the y. 1556

Auguſt.

Has Days 31
Faſting Days 3
Feſtival Day 3
} Sun Riſes { 1. Day at 4. 39 min. / 15. Day at 5. 5. m. / laſt Day at 5. 35. m.

1 ♋ *S. Peters Chains*; A Feaſt inſtitut. 438. in mem. & veneration of thoſe Chains wherewith *Herod* bound S. Peter, *Act.* 12 at Jeruſa. &c. With a Com. of the holy Machab. (which were a Mother and 7 Sons) 163 y. bef. Ch.

20 Alfwitha, Queen, the Foundreſs of the Monaſtery of Wilton, 904
21 Ethelburga, Virg. Abbeſs of Farmonſtier, 650
22 Kenulphus, Con. King of Mercia, Father of St. Kenelm, & Found. of Winchcomb-Abbey, 819
23 Vodinus, Arch-B. of London, Mart. 436
24 Rufinus and Ulfadus, Brothers, Mart. 668
25 Adlar, Biſh. of Erford, Mart. 755
26 Chriſtina, (Chriſtiana) Virgin, at Dermond in Flanders, 660
27 *Joſeph of Arimathea*, the Noble Decurion, menti-on'd in the Goſpel, who died at Glaſtonb. 82
28 Sampſon, B. of Dole in Lit. Britany, Con. 604
29 Germanus and Lupus, French Biſhops and Confeſſors, who having confuted the Pelagian Hereſy in Britany, dy'd in France, 440
30 Tatwinus, Arch-B. of Cant. Con. 734
31 *Neotus*, (Needs) Monk, Hermit, Confeſſor, and a Famous Doctor, 890

Auguſt.

1 Ethelwold, B. of Wincheſter, Con. 984

2	d	Stephen Pope and Martyr, 257
3	e	The Invention or finding of S. Stephen the I. martyrs Relicks at Jeruſalem, 400
4	f	*Dominick*, Con. Inſtitutor of the Order of Preachers, or Dominican Friars, 1223
5	g	*The Dedication of the Church of our B. Lady ad Nives*, or at the Snow; in memory of that ſignal Miracle of the Snow, 367
6	a	*The Transfiguration of our Lord Jeſus*, upon Mount Thabor. *Luk.*9.in33*d.*y.of his Life. With a Com. of S. Sixtus the 2*d.* P.& Mart. & of S. Feliciſſimus & S. Agapitus his Deacons, who were beheaded with him, 261
7	b	Donatus, B. of Aretium in Tuſcia, Mart. 362
8	c	Cyriacus, Largus, Smaragdus, Mart. 285
9	d	The *Vigil* of S. Laurence, *Faſt.* With a Com. of S. Romanus, Mart. 253
10	e	Laurence Martyr, the Deacon of Pope Sixtus the 2*d.* 253
11	f	Of the *Octave* of S. Laurence with a Com. of S. Tiburtius, and Suſanna. 285
12	g	Of the *Octave* of S. Laurence, with a Com. of S. Clara Virg. the firſt planter of the poor Clares, 1253
13	a	Of the *Octave*: With a Com. of S. Hippolitus & Caſſianus, Mart. whereof the former ſuffer'd with his whole fami. 262 And the other ſlain by the Children he taught, *ibid.*
14	b	Of the *Octave*: With a Com. of the *Vigil* of the Aſſump. *Faſt.* and of Euſebius Confeſſor, 347
15	c	The Aſſumption of the B. V. Mary, Mother of God, 36
16	d	Hiacinthus, Con. at Cracovia in Poland, 1257 with a Com. of the *Octaves.*

2 Kinedus, Herm. & Con. at Glower in Glamorgan.
3 Domitius, Monk of S. Columba's Mon. in Scotland, Con. 670
4 Juo, Biſh. and Con. at St. Ives in Huntingdon-Shire, 600
5 Oſwald, King of Northumb. Martyr'd by Penda in the y. 635
6 Henry, B. of Wincheſter, Con. 1171
7 Claudia Ruffina, a noble Britiſh Lady, Marry'd to Aulus Pudens, a Roman Senator, where She harbour'd S. Paul; and dy'd, 110
8 Briocus, B. of Brieu in Little Britany, Con. 510
9 Hugo, B. of Ely, Con. 1254
10 Henry the *6th.* King of England, murderd by Richard Duke of Gloceſter, 1471
11 Gilbert, B. of Chicheſter, Con. 1305
12 Alcuin, Ab. Doct. Con. the Teacher of Charles the Great, 860
13 Wigbert, Prieſt and Mart. Frizland, 694
14 Werenfrid, Con the Apoſtle of Gelderland, 705
15 Margaret, Prioreſs of Catesby, in Nothampton-ſh. 1257
16 Alexander, a Ciſtercian Lay-Brother at Fone in France, Con. 1200

17	ℓ	The *Octave* day of St. Laurence, with a Com. of the *Octave* of the Assump.
18	f	Of the *Octave* of the Assump. With a Com. of St. Agapitus, Mart. 171
19	g	Of the *Octave* of the Assump.
20	A	*Bernard*, First Ab. of Claraval, Con. 1153 With a Com. of the Assump. and of St. Stephen K. of Hungary, Con. 1034
21	b	Of the *Octave* of the Assump.
22	c	The *Octave* day of the Assump. With a Com. of St. Timothy, St. Hippolitus, & St. Symphorianus, Martyrs, 311.
23	d	The *Vigil* of St. Bartholomew. *Fast.*
24	e	Bartholomew the Apostle, who was flay'd alive in Armenia, 44
25	f	Lewis the *9th.* K. of France, Con. 1270
26	g	Zepherin, Pope and Mart. 222
27	A	*Dog-days end about this time.*
28	b	*Augustin*, B. of Hippo in Africk, Doct. Con. 430 With a Com. of St. Hermes, Mart. 139
29	c	The Decollation, or behead. of St. *John Baptist* By Herod Antipas, *Luk. 9.* The Memory whereof is this Day solemniz'd upon its Translation to Rome, 391. With a Com. of. St. Sabina, Mart. 139
30	d	Felix and Auductus, Mart. 284
31	e	

September.

Has Days 30 } Sun Rises { 1. Day at 5. 37. min.
Fasting Days 2 } { 15. Day at 6. 4. m.
Festival Days 3 } { last Day at 6. 34. m.

1	f	Giles, Ab. Con. at Arles in France, 508 With a Com. of 12. Brothers, Martyrs, 258
2	g	The

17 Thomas, Arch-Deacon of Northumb. Con. 1253

18 *Helena*, Empreſs, the Mother of the Great Conſtantine, 326

19 Clitancus, King of Brecknock, Mart. 490

20 Oſwin, King of Northumb. Mart. 650

21 The two Saints Arwaldi, Brothers, Martyrs, in the Iſle of Wight, 687

22 Arnulphus, Hermit at Eynbury, in Huntingdon, Con. 740

23 Juſtinian, Monk, & Mart. in Ramſey-Iſland, 486

24 Alice, Prioreſs of Catesby, 1270

25 Ebba the Elder, Foundreſs and Abbeſs of Coldingham, 684

26 Bregwin, Arch-B. of Cant. Con. 762

27 Decuman, Hermit and Mart. in Somerſet-ſh. 320

28 Harmacharus, 6 B. of Utrecht, 827

29 Sebbe, K. of the Eaſt-Angles, Con. 675

30 *Fiaker*, Monk, Herm. Con. dy'd in France, 630

31 Aidanus, B. of Lindisfarn, Con. 651. And, St. Cuthburga, Abbeſs of Winburn, 722

September.

1 Elphegus Calvus, B. of Winch. Con. 946

2 Adamen, Ab. of Hoy, Con. 670

3 A
4 b
5 c
6 d
7 e The *Vigil* of the Nativ. of the B. V. M. *Faſt.*
8 f The Nativity of the B. V. Mary, 14 y. before Chriſt. With a Commem. (only at Laudes) of S. Hadrian. Mart. 298
9 g Of the *Octave* of the Nativ. With a Com. of St. Gorgonius, Mart. 282
10 A Nicholas of Tolentum in Italy, Con. 1306 With a Commem. of the *Octave*

The Autumn Equinoctial.

11 b Of the *Octave* With a Commem. of S. Protus & S. Hyacinthus. 262
12 c Of the *Octave*
13 d Of the *Octave*
14 e *The Exaltation of the Holy Croſs*, in memory of its bringing by Heraclius to Jeruſ. 628
15 f The *Octave* Day of the Nativ. With a Com. of S. Nicomedes, Mart. 85
16 g Connelius and Cyprian, Mart. The I. was Pope, & ſuffer'd 254. The II. B. of Carth. 257. With a Com. of S. Euphemia, S. Lucia & S. Geminian, Mart. 286
17 A
18 b
19 c January, B. of Beneven. & his Comp. mar. 304
20 d Euſtachius, and his Comp. mart. 120. With a Com. of the *Vigil* of S. Matthew. *Faſt.*
21 e Matthew, Apoſt. and Evangeliſt; ſlain in Ethiopia, as he was ſaying Maſs. 44
22 f Mauritius, and his 666 Comp. Thebean Soldiers, martyrs at Sedunum in France, 297
23 g Linus, I. P. after S. Peter, mar. 80. With a com. of S. Thecla, I. V. Mar. aft. Chriſt. 47

3 Manſuetus, the Diſciple of S. Peter, B. of Toul in Lorain, Con. 170
4 *Swibert*, 1. B. Werda. Ap. of Germ. Con. 717
5 Altho. Ab. of Altmunſter in Germ. Con. 760
6 Magnus, Ab. of Ratisbon. Con. 660
7 Leofgar, B. of Hereford, Mart. 1056
8 Ethelburga, Q. Ab. at Liming in Kent, 647

9 Oſmanna a Royal Virgin in France
10 Otgerus, Prieſt, Con. in Gelderland, 730

11 Wulfhildis, Virg. Abbeſs of Barking, 1002

12 Eanſwida, Virg. Abbeſs of Folkſton in Kent, 640
13 Turgotus, B. of S. Andrews in Scotl. Con. 1115
14 Gelduinus, Ab. of Aquicinct, and afterw. Prior of Machute in Eng. Herm. Con. 1123
15 Editha Virg. Ab. of Wilton, 984

16 Ninian, B. Con. Ap. of the Picts, 432

17 Stephen and Socrates, noble Britiſh Martyrs in Monmouth-ſhire, 304
18 Winoch, Ab. & Con. at Bergs in Flanders, 716
19 *Theodore*, Arch-B. of Cant. Con. 690
20 Heriſwida, Queen Nun at Chelles, 690

21 Gurvallus, B. of S. Maloes, Con. 570

22 Hia, (Iſha) Virgin in Cornwal, 450

23 Alfwold, King of Norrhumb. Mart. 788

24	A	
25	b	
26	c	Cyprian & Juſtina, Mart. at Nicomed. 298
27	d	Coſmas & Damianus, Brothers. Mart. 300
28	e	
29	f	Michaelmaſs, or the Dedication of a Church to the honor of S. Mich. the Arch-Ang. in Rome upon mount Hadr. by P. Bon. 3. 606
30	g	*Hierome*, Pr. Doct. Con. at Bethleem, 420

October.

Has Days 31, Faſting Days 2, Feſtival Day 1 } Sun Riſes { 1. Day at 6. 36. m. 15. Day at 7. 4. m. laſt Day at 7. 34. m.

1	A	Remigius, B. of Rhemes in France, Con. under King Clodoveus, whom he converted to Chriſt, 545
2	b	
3	c	
4	d	*Francis*, Con. Inſti. of the Fryars Minors, 1228
5	e	*Placidus*, & his comp. the firſt martyrs of St. Benedicts Order, in Sicily, 541
6	f	*Bruno*, Con. Inſtit. of the Carthuſians, 1101
7	g	Marcus, Pope, Con. 336. With a Com. of S. Sergius, S. Bacchus, S. Marcellus, & St. Apuleius, martyrs, 309
8	A	*Bridgit*, Widow, Q. of Swedeland, Inſtitutrix of the Brigittines, 1360
9	b	*Denys*, Ruſticus & Eleutherius, Martyrs at Paris, 99
10	c	
11	d	
12	e	
13	f	

Caliſtus

24 Winnibald, Ab. of Eyſtat. in Germ. Con. 760
25 Theodorick, Ab. of Croyland, and his comp. Monks, martyrs, 170
26 Hedda, Ab. of Peterborow, with 84 Monks, Martyrs, 870
27 Sigebert, King of the Eaſt-Ang. martyr'd, 652
28 Lioba, V. Ab. in Germany, 800
29 Roger, B. of London, Con. 1240
30 Honorius, Arch-B. of Cant. Con. 653

October.

1 Waſnulph, Her. Con. at Condy in Hennalt. 640
2 *Thomas*, B. of Hereford, Con. 1287
3 Two Ewaldi, the White & the Black, Brothers, Martyrs in Weſtphalia, 695
4 Edwin, King of Northumb. Mart. 633
5 Wilfrid the younger, A-B. of York, 743
6 Ivy, Deacon to S. Cuthbert, Con. 704
7 Oſitha, Queen and martyr, at S. Oſiths in Eſſex, 870
8 Keyna, V. & Hermiteſs, one of King Braghans Daughters, 490
9 Robert Groſs-Teſte, B. of Lincoln. Con. 1253
10 Paulinus, firſt A-B. of York, Con. 644
11 Ethelburga, Virg. 1 Abbeſs of Barking, 616
12 *Wilfrid* the Elder, Arch-B. of York, Con. 711
13 John of Bradlington, Chanon. Reg. Con. 1371
And the tranſl. of S. Edw. King & Con. (e)

14	g	Caliſtus, the I. Pope, Mart. 226
15	A	
16	b	
17	c	
18	d	*Luke Evangeliſt*, in Bithynia, 74.
19	e	
20	f	
21	g	Hilarion, Ab. Con. 372. Urſula
22	A	
23	b	
24	c	
25	d	Chryſanthus & Darias, man & wife, Mar. 283
26	e	Evariſtus, Pope, Mart. 121
27	f	The *Vigil* of St, Simon, & St. Jude. *Faſt.*
28	g	Simon and Jude, Apoſtles, Mart. 68
29	A	
30	b	
31	c	The *Vigil* of all Saints, *Faſt.*

November.

Has Days 30 } Sun Riſes { 1. Day at 7. 34. m.
Faſting Day 1 } { 15 Day at 7. 55. m.
Feſtival Days 2 } { laſt Day at 8. 9. m.

1	d	The Feſtivity of all Saints: Inſtituted by Boniface the IV. 613. Commanded to be univerſally obſerv'd by Greg. IV. 842
2	e	*The Commemoration of all the Faithful departed* firſt begun by S. Odilo, Ab. of Cluny, 998
3	f	Of the *Octave* of all Saints
4	g	Of the *Octave*. with a Com. of St. Vitalis & Agricola, Mart. at Bononia, 290
5	A	Of the *Octave*
6	b	Of the *Octave*
7	c	Of the *Octave*
8	d	The *Oct.* day of all Saints: With a Com. of the 4 Crown'd Martyrs, Brethren, 290
9	e	The *Dedication* of the Church of our Savior at Rome, with a C. of S. Theodore, M. 287

14 Burchardus, B. of Wirtzburgh, Con. 691
15 Tecla, Virg. Abbeſs in Germ. 750
16 Lullus, ſecond Arch-B. of Mentz, Con. 788
17 Ethelbright and Ethelred, Brothers, Mart. 670
18 Ethbin (Egbin,) Ab. Con. 610
19 Frideswid, Virg. Abbeſs, at Oxford 740
20 Kenred and Offa Kgs. Monks, Con. at Rome, 709
21 Urſula, and her 11000 Comp. Virg. Mart. 453
22 Melanius (Mellon) B. of Roven, Con. 280
23 Edilburga, Virg. Abbeſs of Farmonſtier
24 Maglorius, B. of Dole, Con. 620
25 Valeria & Pollena, Virgin-Siſters, 660
25 Eatta, B. of Lindisfarn, & Hagulſtad, Con. 686
27 Rumwald, Arch-B. of Macklin, Mart. 775
28 Alfred (Alured) K. of the Weſt-Sax. Con. 899
29 Elfleda, V. Abbeſs of Rumſey, 950
30 Egelnoth, ſurn. the good, A-B. of Cant. C. 1038
31 Foillain, B. and Mart. in Hennalt 631

November.

1 Ciſſa (Cilla) Foundreſs and Abbeſs of Helnſtow, 672

2 Vulganius, Biſhop and Con. at Lens in Artois 704

3 *Winefrida*, the famous V. in Wales, Martyr. 660

4 Clarus, Prieſt, and Martyr in France, 666

5 Malachias, A-B. of Armagh, Con. 1148
6 Iltutus, Ab. at Dole in Lit. Britany, Con. 500
7 Willebrord the I. B. of Maſtricht, Con, 736
8 Willehade, the I. B. of Bremen, Con. 790

9 Kebius, B. of Angleſey, Con. 380

10 f Triphon, Reſpicius and Nympha, mart. 252
11 g *Martin*, B. *of Towers* in France, Con. 402
With a Com. of S. Menna, mart. 290
12 A Martin the I. Pope; mart. at Rome, 654
13 b
14 c
15 d
16 e
17 f Gregory, ſurn. Thaumaturgus, for his wonderful miracles: B. of Neoceſarea, Con. 266
18 g The *Dedica.* of 2 famous Churches in Rome, to S. Peter & S. Paul, under Conſtant. 325
19 A Pontianus Pope, mart. 236
20 b
21 c *The Preſentation of the B. V. Mary*, in the Temple of Jeruſalem, commanded to be obſerv'd by Paul 2*d*. 1464.
22 d Cecily, V. Mart. at Rome, 225
23 e *Clement*, Pope, mart. the third after S. Peter, 102. With a Com. of S. Felicitas mart. the Mother of ſeven Sons, martyrs. 221
24 f Chryſogonus, mart. at Aquileia, 289
25 g *Catherine*, V. Mart. at Alexandria, 307
26 A Peter of Alexandria, B. Mart. 313
27 b
28 c
29 d The *Vigil* of S. Andrew. *Faſt.* With a com. of S. Saturninus, Mart. 298
30 e Andrew the Apoſtle, crucify'd at Patras in Achaia, under Egeas the Proconſul, 69

10 Juſtus, Arch, B. of Cant. Con. 632
11 Jeron, Martyr at Egmond in Holland, 856

12 Lebuinus, Prieſt, Con. the Apoſtle of the Friſons and Daventry, 760
13 Dubritius, Arch-B. of Carline, Con. 520
14 Laurence, A-B. of Dublin, Con. dy'd 1180 was Canoniz'd in 1226
15 Machutus (Malo) B. of S. Malos, Con. 564
16 Edmund, Arch-B. of Cant. Con. 1240
17 *Hugo*, B. of Lincoln, Con. 1200

18 Fulco, Con. at Santo Padre in Naples.

19 Ermenburga, Q. Ab. of Eyſtry in Kent, 680
20 *Edmund*, K. of the Eaſt-Ang. Mart. 870
21 *Columban*. Ab. of Luxemburg in France, and of Bobium in Lumbardy, Con. 614

22 Bega, Virg. Anchoreſs Cumberland, 650
23 Eadſinus, Arch-B. of Cant. Con. 1050

24 Chriſtina, V. Ab. of Wincheſter, 1080
25 Alnoth, mart. Heards-man to S. Wereburga, Abbeſs of Ely. 670
26 Egbert, Ab. of Fulda, Con. 850
27 Oda, Virg. at Rhode in Brabant, 720
28 Edwold, Prince, Herm. Con. at Cerne Abbey, 880
29 Baruck, Hermit, Confeſſor in the Iſland Barrey, 700
30 Theanus the I. A-B. of London, in the primitive times, 170

Vir.

Roman. **December.**

Has Days 31 } Sun Riſes { 1. Day at 8., 10 m.
Faſting Days 2 } { 15. Day at 8. 13. m.
Feſtival Days 7 } { laſt Day at 1. 2. m.

1	f	
2	g	Bibiana, Virg. Mart. at Rome, 353
3	A	
4	b	Barbara, Virg. Mart. Nicomedia, 230
5	c	Sabas, Ab. Con. at Mutalæ in Cappad. 531
6	d	*Nicolas*, B. of Myra in Lycia, Con. 337
7	e	*Ambroſe*, B. of Milan, Doct. Con. 397
8	f	*The Conception of the Bl. Virg. Mary.* Inſtituted by S. Anſelm. 1070. & commanded to be generally celebrated by Sixtus, 4. 1476
9	g	
10	A	Melchiades, (Miltiades) Pope, Mart. 313
		The beginning of the Winter Quart.
11	b	Damaſus, Pope, Con. 384
12	c	
13	d	Lucy Virgin, mart. at Syracuſa, 303
14	e	
15	f	Euſebius, B. of Vercells, mart. 328
16	g	
17	A	*Here begins the Anthem, O Sapientia.*
18	b	
19	c	
20	d	The *Vigil* of S. *Thomas*, *Faſt.*
21	e	Thomas, the Apoſtle, Mart. at Calamina. 44
22	f	
23	g	
24	A	The *Vigil* of the Nat. of our L. Jeſus. *Faſt.*
25	b	The Nat. of our L. Jeſus Chriſt, at Bethleem Juda. In the year of the World. 4121

English. **December.**

1 Virgilius, B. of Saltzburg in Germ. Con. 784
2 Weede (Eve) Virg. Abbeſs of Peterbor. 650
3 *Lucius*, the I. Chriſtian King of Britany, in the time of Pope Eleutherius, 190
4 Birinus B. of Dorcheſter, Con. Apoſtle of the Weſt-Sax. 650
5 Fanfleda, Q. & Nun at Strenſhal. 690
6 Congellus, Ab. & Con. in Ireland, 1140
7 Odwald, Ab. of Durham, Con. 860
8 Agatha, Queen, Wife to Prince Edward the Out-law, 1092
9 Elgiva (Algina, Ethelgina) Queen-Mother to King Edgar, at Shepton, 964
10 Daniel, B. of Bangor, Con. 516
11 Boyſil, Ab. of Melroſe, Con. the Teacher of St. Cuthbert, 670
12 Elfreda (Alfreda) Virg. (the Daughter of K. Offa) in Croyland. 793
13 Judocus, Herm. at Pontieu in France, Con. 653
14 Edburga, V. Abbeſs of Minſter in Thanet, 670
15 Hilda, V. Ab. and Foundreſs of Strenſhal. 680
16 Colmanus, Prince of Scotl. call'd Ethelredus, Mart. in Auſtria, whereof he is the Patr. 1102
17 Tetta, V. Abbeſs of Winburn. 706
18 Daniel B. of Wincheſter, Con. 745
19 Macarius, Ab. of Wirtzb. in Franconia. C. 1140
20 Mathild, Q. to K. Henry I. 1118
21 Euſtachius, Ab. of Flay in Norman. Con. 1200
22 Hildelida, V. Ab. of Barking, 700
23 Ithwara (Juthwara) Virg. Mart. in Wales, 740
24 Ruthius, Monk, Preacher (with S. Columba) to the Picts, 588
25 Greg. Pr. Monk at S. Meginhards in Ger. C. 945

26	C	Stephen, the I. Martyr after Christ, ston'd by the Jews. (Act. 7.) in the y. 34.
27	D	John, Apostle, and Evangelist, at Ephesus. in the y. of his age 93. of Christ. 101
28	E	The Holy Innocents, Mart. slain by K. Herod (Mat. 2.) in the first year of Christ.
29	F	Thomas, Arch-B. of Cant. Martyr, 1171 With a Commem. of the 4. *Octaves.*
30	G	Of the Sunday within the *Oct.* of the Nativ. Or of the *Oct.* of the Nativ. With a com. of the other 3 *Octaves.*
31	A	Sylvester, the I. Pope, Con. who bapt. Const. the Great, 335. With com. of the 4 *Oct.*

Tatheus

26 Tatheus, Herm. at Chepſtow, Con.

27 Gerard, Con. at Gallinaro in the K. of Naples.

28 Walſtan, C. at Bangb. in the ſouth of Eng. 1016

29 Thomas, Monk of Frigid-Mons in France (the comp. of S. Thomas of Cant.) 1180

30 Ralph. L. Ab. of Valcelles near Cambray, 1151

31 Ethernanus, Monk of Hoy, Con. Nephew to St. Columban. 598

Beſides theſe Feſtival and Faſting Days, which are fix'd to the certain Days of the Year, as in the Foregoing Calendar; there are others which are Moveable, as follows.

The Moveable Holidays.

All the Sundays in the Year.
Eaſter-Day, with the 2 Days next following.
Aſcenſion Day.
Whit-Sunday, with the 2 Days, next following.
Corpus Chriſti Day.

The Moveable Faſting Days.

All the Days in Lent, except Sundays.
All the Fridays: Except between Chriſtmaſs and Twelf-day; & between Eaſter-day, & Aſcenſion.
Whitſun-Eve.
The Quatuor-Tempora, or Ember-Days.

The Ember-Days.

The Wedneſdeys, Fridays, & Saturdays next following theſe 4 Feaſts;
The firſt Sunday in Lent: Whit-Sunday: the Exaltation of the Croſs: and St. Lucies Day.

Days of Abſtinence.

All the Sundays in Lent.
All Saturdays in the Year.
The Monday, Tueſday, and Wedneſday next before Aſcenſion-Day.
S. Marks Day; if it falls not in the Eaſter-week

Advent.

The firſt Sunday of Advent, is always that which either falls on S. Andrews Day, or which is next to it, whether before or after.

Marriage.

Marriage is forbidden to be ſolemniz'd, from the I. Sunday of Advent, till after Twelf-day: And from Aſh-Wedneſday, till Low Sunday.

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An eaſie Rule, to know the firſt Sunday in Lent, or Quadrageſima Sunday; and conſequently all the Moveable Faſts and Feaſts of the whole Year.

Whereſoever the firſt New Moon ſhall be after St. Agatha's Day, *Feb.* 5. The next Sunday following will be that of Quadrageſima.
The ſixth Sunday after, is Eaſter-Day.
The fifth Sunday after Eaſter is Rogation Sunday.
The Thurſday next, is Aſcenſion-Day.
The ſecond Sunday after, is Whit-Sunday.
The next Sunday following, is Trinity-Sunday.
The Thurſday following, is Corpus-Chriſti-Day.

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An

AN EXHORTATION TO ALL PIOUS CHRISTIANS

Declaring the Manner, Profit, & Neceſſity, OF *Their Dayly Exerciſe of Devotion*, In order to Live Holily, and Dy Happily.

My Time is not yet come, but your Time is always ready: (ſays our *Bleſſed* Saviour, in St. John 7. 6.)

1. AS if he ſhould ſay; *The day of my own Death is in my own diſpoſition; but as for you, the time of your Death continually attends you:* Its ſtroak is unavoidable, and its ſurpriſal dangerous. If it ſeiſes on you, whilſt you are in an evil eſtate, you are utterly loſt; on that *Moment* depends your Eternity of happineſs, or miſery: *Happy Moment*, if it find you well provided; *Unhappy Moment*, if it find you undiſpos'd.

2. From this Advertiſment of our dear Redeemer we ought to draw a neceſſary *Reſolution* of being evermore in a *Readineſs*, be-

becauſe *our Time is always ready*, and we know not the Day, the Hour, the Moment, of Deaths ſummons. And this affords me a fit occaſion (here at the entrance into this *Book*, which is to contain *Several chief Exerciſes of Piety belonging to the practiſe of all Chriſtians*,) to direct you, (*devout Readers*,) how to diſpoſe your ſelves daily by your *Morning, and Evening, Exerciſes*, that Death may not find you unprovided. An affair ſurely of higheſt importance, and therefore deſerving your moſt ſerious attention.

3. *Why ſtand you here loytering all the day long?* ſaid the Maſter of the family (in the Parable of the Vinedreſſers) to ſuch as he found at the Mid-day ſeaſon, ſtanding with folded arms, and following no manner of fruitful employment: *But* how much more cauſe has our Creator (*repreſented by that Father of the Family*) to reproach the major part of Chriſtians; who, ſeeming ſo full of buſineſs in this world, ſtand idling all their time; and, being evermore employ'd, never act any thing to the purpoſe. Their pains-taking proves altogether unprofitable; *their Works are uſeleſs*, (ſays the *Prophet*,) *and they weary out themſelves in weaving Spiders Webbs.* Ambition takes up their time, Avarice employs them, Vanity entertains them, Senſuality buſies them; they run themſelves out of breath after fooliſh Fancies, and irregular Affections; They tire themſelves to content their Carnal Concupiſcences, their Irregular Paſſions, their Imaginary

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Curiosities; And yet they can *never*, (Ah, deceiv'd Mortals!) *never* satisfy their desires: It being impossible to settle such Appetites, as have no certain Rule, no solid End, no fix'd Pretension.

3. And what (I pray you) is the Fruit of all their labors! What are all these transitory things, they so passionately pursue, being compar'd to the *Eternal good things*, which they neglect, to *God*, whom they forget, to *Heaven*, which they despise! What are they, but meer Flies, Atomes, Nothings, less than Nothings! And yet, O the vast number of such, as busy themselves for this meer nothing, and neglect to labour for eternal riches! Whatsoever men act against *Gods holy Law*, and Precepts; whatsoever they act, being *out of Gods Grace*; whatsoever they act, not aiming at Gods honor by *purity of Intention*: tho' they take never so much pains, yea tho' the Action have in it self never so much of moral Goodness; yet 'tis *lost* as to the Doers, 'tis useless to their Souls, 'tis of no effect for Heaven, 'tis nothing worth, as to the main aim of a Christian, and the final End of Man, which is Eternal Life, Eternal Felicity.

5. 'Tis therefore a prudent Caution, and worthy every Christians Consideration (who ought by Reason, and may by Grace, provide for his own good,) to be evermore careful not only to Act nothing, *contrary* to his Salvation, but nothing, which *conduces not* thereto; that so he may not spend his Time, his labor, his Talent, foolishly,

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in vain, unprofitably. Now he [illegible] hit this mark, who ſo orders the whole courſe of his Life, as [1.] *to endeavor to keep himſelf always in Gods Grace, and Favor*; and [2] *to refer all his Actions* (whether Commanded, or Moral, or Natural,) *to the Divine Majeſty*, either by an expreſs, and particular, addreſs of his Intention to his honor, or (at leaſt) by a tacit, virtual, general, Oblation, whereby he reſolves, and purpoſes, to perform all his Actions to his Creators praiſe, and glory; following the Apoſtles advice, *Do all things to Gods Honour.*

6. And becauſe the whole courſe of our lives pilgrimage is compos'd of *Years*, the years of *Months*, the months of *Weeks*, the weeks of *Days*; He, who ſhall duly ſettle his Courſe for the ſpace of *each Days* duration, and diligently obſerve a devout Rule for his Dayly conduct, cannot fail in the happy ſteerage of his whole life; wherein conſiſts the Chriſtians true Duty, and total Employment: and which ſurely is the beſt Preparation againſt that ſurprizal, with which our preſent Theam threatens us: *The time of our Death* (and of the Judgment, which follows it,) *is ever ready*, and at hand: The time is certain as to the Execution, uncertain as to the Moment; and therefore it demands of us all a Preparation, to be dayly renew'd, diligently continu'd, devoutly perſever'd in.

7. Now to the end I may deliver this ſo uſeful, and neceſſary, an Inſtruction in due Order, and Method: it ſhall be briefly divided into three Points. 1.

1. *The Exerciſe for the Morning,*
2. *The Regulation of the Day,*
3. *The Exerciſe for the Evening.*

Which I propoſe to you all (*Devout Chriſtians!*) not to be ſimply read, and ſo laid aſide; but to be deeply imprinted in your Memories, and duly practis'd in your Lives, and Actions, according to every ones reach, and capacity, and as his leiſure will give him leave; (*the ſeveral Callings, Conditions, Affairs, and Employments, of the Perſons being conſider'd.*)

8. Theſe Exerciſes therefore are exceeding neceſſary for all ſuch Chriſtians, as ſeriouſly aſpire to *that End*, which is the object of their Hope, where to their Faith teaches them to tend; which is *the Eternal glory of the next Life.* For he, who neglects to lift up his Heart to God in the *days beginning*, before he gives his affection to worldly affairs, ſhews an ungrateful forgetfulneſs of the *End*, to which every one ought to aſpire; and ſufficiently declares, that the irregular love of *temporal things* has ſtifl'd in his Soul all ſenſe of *things Eternal*: So likewiſe he, who is careleſs in Examining his Soul, and conſidering his condition at the *Days ending*; ſeems he not to have a Brutal Spirit, which Acts only for the Body, and Lives only for the Belly! To paſs *whole Days* without any reſpect to God, or reflection on himſelf; and to caſt himſelf freely on all occurring objects, all occaſions, of Vanity, Curioſity, Senſuality; if it be not a clear mark of Infidelity, 'tis certainly a manifeſt token of Folly, Stupidity, Beſtiality; and is ſurely one of the greateſt

Negligences, which can poſſibly befal a Soul, pretending to any thing beyond this preſent Life.

9. *O Men!* (crys out the Prophet,) *Make not your ſelves like Horſes, and Mules, which are utterly devoid of all underſtanding*: You have not your *Heads* bent to the Earth like Beaſts; but yet if in your Bodies, erected towards Heaven, you have *Souls*, crouching only downwards; *Souls*, which neither look up in the *Morning* by a Converſion to God, nor in the *Day-time* by a Remembrance of him, nor in the *Evening* by a Reflection on Him; but whoſe continual Cogitations, Words, and Actions, perpetually confine them to their own Priſons; Wherein do you differ from Brute *Beaſts*, except only in the ſhape of your erected *Bodies*; the ſtraightneſs of which may juſtly upbraid the perverſneſs of your wills and the irregularity of your Reaſon. If you *tend to God*, why think you not of him; why ſend you not your dayly affections to ſalute the object of your pretenſions; why fly not your Hearts frequently towards the place, where your Treaſure is! *O ſtrange diſorder!* God is your *End*, and yet the World is your continual *employment*!

10. The *Fruits of theſe Exerciſes* are ſo great, that I may boldly ſay, It ſeems in ſome ſort impoſſible for ſuch a Soul, as carefully, punctually, perſeverantly, practiſes them, to be in danger of damnation: For by theſe daily renew'd Purpoſes, and Reſolutions, ſhe gives herſelf dayly to the Divine Majeſty; and God has bound

bound himſelf by his own bleſſed promiſe, *Not to abandon thoſe, Who come to him, but to receive them into his Protection*, till he ſhall admit them one day to the enjoyment of his Bleſſed Preſence.

11. But let's deſcend from *Generals to Particulars*, from Speculation to Practiſe: *In the Morning ſeaſon* (ſaid the Royal Prophet,) *I will preſent my ſelf before thee*, (my dread Soveraign!) *and I will ſee*, and conſider, what my duty is towards thee, and what thou deſir'ſt of me. God in the ancient Law reſerv'd to himſelf *the firſt fruits of the Earth, and the Firſt born of Men, and Beaſts*: And with how much more reaſon ſhould we Chriſtians render him the *Firſt fruits of the day*, the Firſt thoughts, and affections; which, being form'd after our morning Sleep, may be fitly nam'd the *Firſt born of our Heart*! And ſurely the voluntary Omiſſion of this Duty draws after it a whole Deluge of defects, imperfections, failings, venial Sins, and ſometimes mortal Crimes; into which they tumble headlong, who, forgetting God, deſerve to be forgotten by Him; and who, in the *Morning* neglecting to demand his Succor, deſerve in the *Day-time* to be deſtitute of his Aſſiſtance.

12. If therefore (*O Chriſtian*!) thou haſt a deſire to preſerve thy ſelf from Sin; let it be thy firſt care, as ſoon as thy Eyes are unſeal'd from Sleep, to caſt them up towards Heaven; ſaying with the watchful Prophet; *To thee* (O my Lord!) *do I lift up my Eyes, my Hands, my Heart, from this Bed, where*

my Body has taken its nightly repoſe, towards Heaven, where my Soul expects her eternal reſt, &c. And having entertain'd thy ſoul with ſuch like *Elevations*, whilſt thou cloath'ſt thy Body with its Garments, retire into thy Cabinet; caſt thy ſelf reverently on thy Knees, raiſe up thy Thoughts towards the glorious Deity, *acknowledge* thy own Nothing, and adore his infinit Eſſence.

Then ſecond this *Act of Adoration* with a conſideration of the large *Benefits*, receiv'd from his liberal hand: The memory whereof (which are common to all mankind, and which, being more remarkable in thy own particular, than in divers others, muſt needs add weight to thy Obligation,) is a moſt powerful motive, to draw from thy affectionat Heart, and Mouth, Acts of *Praiſe*, *and gratitude*, towards thy bountiful Benefactor.

Accompany this Act of *Thanksgiving* with a *Remembrance of thy former Ingratitude*. Which will lead thee on to Compunction, and Contrition. Mark, how thou haſt perverted the gifts of *Nature*, abus'd the Gifts of *Fortune*, rejected the proferr'd Gifts of *Grace*, contemn'd the promis'd Gifts of *Glory*. Caſt alſo a particular glance on the moſt grievous Crimes of thy paſt Life, and reflect briefly on ſuch, as thou haſt fall'n into ſince thy laſt Confeſſion, and excite a deep Confuſion in thy Soul for her ſtrange Diſloyalty.

Let this *Contrition* be follow'd with a courageous *Reſolution* of Amending, what is amiſs, and of Correſponding better to Gods Graces

for the Future; and particularly of Employing the *preſent Day* to his honour and ſervice; ſaying with the Prophet: *My Heart is prepar'd, (* O my Lord God! *) my Heart is prepar'd to perform its duty*, &c.

After this *General Reſolution* of well employing the preſent Day; propoſe to thy ſelf In particular thoſe *Principal Actions, and Affairs*, wherein thou probably may'ſt be that Day engag'd: and having rank'd them in thy Mind according to their ſeveral Orders, aſſigning to each of them its proper Place, Time, and Meaſure; Offer them up to God with a pure Intention to ſeek his only honor in their Performance, and committing all to his Providence, which will cauſe them to ſucceed to thy Good, and his Glory.

Laſtly, *Conclude this Morning Exerciſe* by humbly imploring thy Creators powerful Aſſiſtance for the effectual performance of theſe thy pious Purpoſes; ſaying with the ſame devout Prophet; *Keep my ſteps in thy ſacred paths, (* O Lord! *) that my weak and ſtaggering Feet may not falter in the way of thy bleſſed Law*, &c.

13. *A happy Beginning is one half of the Work*; and a Ship, unmoor'd from the Harbor with a favourable Gale, and ful ſwoll'n Sails, ſeems rather to fly, than ſwim, towards the intended Port: A Soul, which has ſo well enter'd on her Days voyage, cannot but make a happy progreſs, following the ſame conduct of the Holy Ghoſt, whoſe gracious Inſpiration gave her this firſt good Motion: And it ordinarily falls out with

man's Heart, as with a *Bowl*, which continues rowling along on the ſame ſide, on which he grounded it, who firſt deliver'd it. If thy Heart, *O Chriſtian*! has begun in the Morning to turn on Heavens ſide; it will eaſily follow that Courſe all the Day long; and tho' the Objects of Creatures, the Variety of worldly Affairs, the Neceſſities of the Body, the Employments of each ones Charge, Office, and Condition, and the ſeveral Accidents of the Active Life will ly, as *Rubs*, *in thy Way*, to retard thy ſpeedy Courſe: yet they will not have the power totally *to ſtop thy tendency*, nor eaſily remove thee from thy well made Reſolution. Thou wilt run thro, by, or over all, thou meetſt with; to attain to that deſir'd Object, which is thy principal Aim, and Intention.

14. And now to ſet down a ſhort, and eaſy, Method, whereby thou mayſt piouſly Regulate the *whole Days* courſe on all Occaſions: having in the Morning made theſe good Purpoſes, practiſe in the day-time *theſe Six Points*.

Firſt, Endeavor to obſerve exactly the formerly made Diviſion of the Days employments; executing each intended Action at the time, in the Manner, and with ſuch Conditions, Qualifications, Circumſtances, as you foreſaw, and premeditated: Yet, not *with a Spirit of Servitude*, which tyes you to run over by Rote ſome anciently us'd Exerciſes; falling into diſquiet, when ſome unforeſeen Accident ſhall force you to defer, or interrupt your own prefix'd time, and order: But

But with a free, peaceable, and pleasant, Spirit, which pursues the pre-intended Resolution (as far forth as the intervenient occasions will permit,) sweetly, resign'dly, unconstrain'dly. For to oblige ones self so strictly *to any certain Method*, as never to fail therein on some urgent Necessity; nor to leave it without the loss of inward tranquillity; is to render ones self *useless to his Neighbor*, troublesom to himself, tiresom to all Company. But on the other side, to prescribe *no Rule* for your ordinary Practise is to live in perpetual *Disorder*, and to expose your self to all sorts of hazards, and Confusions.

Secondly, at the entrance on each Action (which is of moment,) remember, and renew, that good purpose, you formerly made of *Referring all to Gods Honor and Glory*. This may be done (as it were) in the twinkling of an Eye, by a secret, sweet, and suddain, Glance of the Soul towards her Soveraign good, and is so far from over-busying the Spirit; that it enables it with new activity, and alacrity, to execute, what it has in hand. And this surely is one of the *chief Secrets in Spirituality*, whereby a Soul (which knows the right use thereof, and practises accordingly,) shall be sure never to act any thing in vain, nor with regret; but to undertake all things with Chearfulness, and make all her Actions Meritorious: Because that Labor, which proposes the Divine honour for its End, can neither be excluded from *Comfort* in its Prosecution, nor depriv'd of a *Reward* after its Performance.

Thirdly, fall not so eagerly on any Exterior Action, as to have your Heart *wholly fix'd on it*. For, if the thing is *Indifferent*, this Exceſs may make it Evil; if *Good*, it muſt be done with due Meaſure, Moderation, Diſcretion: moreover, during this violent heat, Paſſion may ſtep into Reaſons place, and Evil may borrow the cloak of Good.

Fourthly, Examin all, that occurs, before you give it entrance into your *Interior*; And if you find it evidently *Evil*, and oppoſit to Gods Law, and Love; preſently, and without diſpute, reject it, abandon it, abominate it: If you find it *Good*, Lawfull, Laudable; embrace it quickly, ſweetly, peaceably: if you judge it to be a matter *Indifferent*, behave your ſelf alſo Indifferently, without tying your ſelf to it by affection, or turning from it by averſion: becauſe there may be danger in either; *there* of Exceſs, *here* of Incivility. In brief, Uſe, Receive, Refuſe, all things according to their own reall Nature, Worth, and Merit: the *Evil* with Horror, the *Good* with Honor, the *Doubtful* with Dread, the *Indifferent* with a diſcreet Freedom, *All* with Tranquillity of mind. And this is a moſt uſeful, and eaſy, Rule, to paſs the whole Day in Purity of Heart, and Peace of Conſcience.

Fifthly, Return often into your Interior, by making frequent Reflections on your ſelf, thereby to avoid your Enemies ſnares, and ſurpriſals. This is the Exerciſe of Exerciſes, the *Rule of Rules*, without which all the reſt will little advantage you; and which alone (well practis'd) contains All, and conſequently

ly may ſerve inſtead of All: Neither is it uneaſy to be by any one every where practis'd without the leaſt hindrance of Affairs, or hurt to Converſation.

But, becauſe *all our good proceeds from God*, The *Sixth*, and laſt, point of this Inſtruction is to entertain your Thoughts continually with the feeling of his ſweet, and powerful, *Preſence in your Soul* by frequent, and fervent, Aſpirations, and Jaculatory Prayers, either Vocal, or Mental: Sometimes *Invoking his Mercy*; other times *Adoring his Majeſty*; now *Thanking him*, then *Praiſing him*; now *Complaining of your Miſery*, frailty, folly, then *Admiring his goodneſs*, patience, longanimity; now being *Sorrowful for your Sins*, then making *ſerious Reſolutions* of amendment: Thus varying your inward Acts, and Affections, according to the diverſity of Occaſions, your Souls ſeveral Motions, or to the Holy Ghoſts Impulſes.

He, who can ſweetly *paſs over the Day* in theſe pious Exerciſes, and have his Soul fix'd in Heav'n, whilſt his Body is toſs'd too and fro on Earth; may (*Halcyon like*) find a real Calm on the raging Sea; enjoy a quiet Peace in time of cruell'ſt War; and remain unmov'd amidſt the greateſt Tempeſts. *Let thy Heart be there*, ſays St. Auguſtin, and *thou wilt have Reſt here.*

15. The Day thus hapily ſliding away, and the Night-Seaſon drawing on; there remains yet an *Evening Exerciſe* in order to *even your Accounts* with the great Father of the Family concerning your days labor in his

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Vineyard. And if this Self-Examination seem'd a matter of much importance to meer *Philosophers*, (as appears in their Writings;) who aim'd only at the leading of a Moral, Discreet, and Rational, Life; how much more necessary is it for *Christians*, who are to lead a Holy, Spiritual, Angelical, Divine, Life? I say, (*a Divine Life*:) For Christians are invited by their Profession, to imitate not only the Angels Purity, but their Creators perfection; who has propos'd himself the Pattern, as well as the final End, and Period of our earthly Pilgrimage: *Be ye perfect*, O Christians (says our Saviour in the Gospel) *as your Heavenly Father is perfect.* The Apostle intimates this Duty, as generally belonging to all Christians, when he says, *Let every one examin, and prove, his own works*: And the Council of Trent commands every one *To Examin himself seriously, and to sound the deepest secrets, the most hidden folds, the darkest corners of his Soul, and Conscience*: Which Precept, tho' it obliges only such, as present themselves to the *Sacrament* of *Penance*; yet it may be also esteem'd a *Command of Counsel*, as to this dayly Self-Discussion; a *Counsel* of great consequence and necessity, and fit to be punctually follow'd by all Spiritual persons, who desire to discern the true State, and Condition, of their own Interiors, to regulate their Lives according to the Law of God, and of Reason, to preserve themselves from *B*lindness, Obduration, and those multitudes of dangerous Crimes, which Self-negligence, carelessness, heedlessness, infallibly draw;

draws on them: *A Counſel*, which all the holy Fathers have particularly recommended to their Childrens practiſe; which all Gods Servants have carefully perform'd, (ſome *Twice*, ſome *Thrice*, others *Oftner*, all *Once* a day;) and without *which* 'tis almoſt impoſſible for a poor Man, (*who is toſs'd too and fro, like Autumn leaves, with the Winds of Inconſtancy,*) to perſevere long in his Virtuous enterpriſes, Pious purpoſes, and holy Reſolutions.

16. And to deſcend now to the particulars of this Evening Exerciſe, The *Firſt thing*, you are to do (*O devout Chriſtian!*) having recollected your ſelf in ſome place of retirement, Is to render humble and hearty *Thanks* to the Divine Majeſty for all Favours, *B*leſſings, and *B*enefits, beſtow'd on you generally in your whole life time, and particularly *that preſent Day*: Benefits, which his boundleſs Goodneſs dayly Renews by ſtill continuing them. And how particularly his Paternal Affection, Compaſſion, and Providence, have appear'd in your behalf, even in the divers Occaſions, and Dangers, of this now paſt Day; your Eyes (if they will only open) cannot but admiringly behold. Now, ſince he looks for no other return for his Bounty, than a bare Gratitude, which will coſt thee Nothing; Wilt thou refuſe, *O Creature*, to thy Creator, Wilt thou deny, *O Chriſtian*, to thy Redeemer, one dayly Act of thy Memory, one dayly affection of thy Heart, one dayly Acknowledgment of thy Tongue, for his dayly continu'd Love and liberality?

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In the *next place*, you are to beg *Light* to diſcern, and *Aid* to correct, ſuch Crimes, as you have that day committed. For how can you Hope, without the help of Heavenly Light, to perceive the many faults, exceſſes, and omiſſions, which your Frailty, your Raſhneſs, your Indiſcretion, your Proneneſs to evil, your Perverſe cuſtoms, have drawn on your Thoughts, your Deſires, your Diſcourſes, your Actions (amongſt ſo many Objects, Occaſions, Aſſaults;) either expreſly againſt his Divine Will, or (at leaſt) contrary to his Love.

Thirdly, proceed to the particular Diſcuſſion of your Conſcience on thoſe four Points, preſcrib'd by St. *Bernard*: [1.] How much have you advanc'd forwards, or gone backwards, in the way of Virtue and Perfection? [2.] What you are in your Manners, what in your Affections? [3.] How like you are to your Saviour, how unlike. [4.] How nearly you are united to him, or how far diſtant you are from him. Then reflect briefly on the Companies, Diſcourſes, Objects, Affairs, of the paſt Day; Conſidering, what Paſſions, what Imperfections, what Omiſſions, what Commiſſions, what expence of time, *&c.* And here the more Spiritual perſons may fitly make uſe of St. *Leo's method*; Let every Chriſtian (ſays he) examin his Conſcience in this Manner: (1.) Whether the Peace, proffer'd to all by our Saviour, finds a Reſting place in his Heart. [2.] Whether any Carnal Concupiſence reſiſts the pious purpoſes of his Soul.

Soul: [3.] Whether he hates mean, and humble, things, and fancies ſublime, and high, matters. [4.] Whether the inordinate deſire of Gain, or a Greedineſs of encreaſing his temporal means, goods, honours, worldly glory, and eſteem, tranſports him. [5.] Finally, whether his Neighbors Proſperity provokes him to Envy, or his Enemies Calamity excites him to Joy, and gladneſs.

If in your Examination you have taken notice of any *Mortal Crime*; be ſure to confound your ſelf preſently in your Creators preſence, by an humble acknowledgment of your ſtrange frailty, Malice, and Ingratitude: Look on the diſmal, inexplicable, and endleſs *torments of Hell*, which you have deſerv'd even now at this very inſtant: Then praiſe, and magnify, the *Divine Mercy*, which permitted not the Earth to ſwallow you, as *Dathan and Abiron*; or the Waves to ingulph you, as *Pharaoh with his Egyptian Army*, or Fire to conſume you, as *Sodom and Gomorra*; or his Sword to cut you off, as the rebellious *crew in the Wilderneſs*; or his Breath to blaſt you with ſuddain death, *as Ananias and Saphira*; or ſome other Inſtrument of his ſevere Juſtice to revenge his Injury, raze you from off the earths Surface, and caſt you headlong into the place, which is only proper, and therefore prepar'd, to receive ſuch ungrateful, and perverſe, Wretches, as *divers Others*, who have been ſtruck dead in the very height of their ſinful fact, and hurry'd away to Hell, before they had perfected their begun impiety.

And

And why is this favorable *delay* of the Divine Juſtice afforded thee, (*O undeſerving Wretch*!) but to give thee time to call on his Mercy? Call therefore, (Poor and miſerable Criminal!) *Call inſtantly* on the Divine Clemency: *Petition* him preſently for a Pardon: *Purpoſe* ſeriouſly to Correct, ſpeedily to Confeſs, willingly to Satisfy for, thy Tranſgreſſion: And ſuffer not, *O Chriſtian!* ſuffer not any *Mortal Sin*, (which is not abſolutely Renounc'd, Revok'd, Abjur'd, by a Retractation of thy Will,) to harbor in thy Heart, to dwell in thy Soul, or to ſleep one whole Night with thee in thy Boſom. For ſince thou dreadſt to admit a *Serpent* for thy Bedfellow; how dar'ſt thou ſleep ſecurely, having this horrid *Serpent*, not with thee, but within thee; not in thy Bed, but in thy Breaſt, to deſtroy thy Soul by an eternal Death, and Damnation, if thy ſleeping Body ſhould be ſurpriz'd by a temporal Death, and Diſſolution. And have not many Sinners been ſo ſerv'd? Ah! my friend! *That, which happens to One, may happen to any One, and may juſtly be dreaded by every One.* In matters of ſuch moment, where the loſs (if it happens) is irreparable, *Precaution* is neceſſary to prevent the *Danger*.

But this Act of Contrition muſt not have the fear of eternal Puniſhment, and the dread of Hell-fire, for its only *Object*: This is too mean a Motive for thy Sorrow, and unſufficient for thy Salvation. Thou art to take the riſe of thy Grief from a more glori-

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ous Origin, the Conſideration of the heavenly *Felicity*, whereof this Sin of thine has eternally depriv'd thee, unleſs thy true and timely, Repentance re-inſtates thee. *The Kingdom of Heaven ſuffers Violence.* Thy Sorrow, O Sinner! muſt force thy paſſage thither, &thy Sighs and Tears, muſt make a Breach for thy entrance. Neither muſt thou yet ſtay here, but ſoar higher, than Heaven it ſelf, elevating thy afflicted Spirit even to the *Throne of the Divine Majeſty* offended. Yes, *O penitent Soul!* The Divine Goodneſs offended is the only pure Motive, and ought to be the prime Object of thy *Sorrow, and contrition. O my Father,* (ſaid the Repentant Prodigal,) *I have ſinn'd againſt Heaven, and in thy preſence*: He ſays not, *I am worthy of thy Puniſhment*, unworthy of thy Inheritance; but *I have offended thee*, and injur'd thy Goodneſs. The conſideration of having offended his loving Father more lively pierces his Soul, than the fear of Puniſhment, or the loſs of his Portion.

To be ſorry for our Sins by reaſon of the *incurr'd Puniſhment* is a Slave's property; by reaſon of the *loſt reward* is the part of a Mercenary; by reaſon of *God's Goodneſs* is a loving Child's Duty. The *Slave* ſhuns Blows; the *Mercenary* ſeeks for Gain, the *Child* ſhews his Duty: The *firſt* is an act of Conſtrant, the *next* of Covetouſneſs, the *laſt* of Love. The *Puniſhment* is indeed to be dreaded, and the *Reward* is to be deſir'd, but Gods *Love* is chiefly to be regarded. His Love ſhould be man's *only Motive*, becauſe Himſelf is the *only*

Object

Object, which deſerve's all his Affection; the *only Good*, which can repleniſh his capacious Heart; the *only worthy* to draw us, and the *only able* to ſatisfy us; the *only Center*, whither we are to ſteer our Courſe, and the *only End*, which can terminate it. Finally, 'tis *He only*, who is our All in All, our Perfection, or Crown, our eternal Felicity.

Behold (*Devout Chriſtians!*) the true means, whereby you may be evermore ready for the Time, *which is always ready for you*, and may ſteal on you, when you leaſt think of it, unleſs you dayly think of it. God give us all his Grace, to practiſe well theſe pious Inſtructions, and to husband wiſely the *precious time*, he lends us; that ſo the *Time*, wherewith he threatens us, may not ſurpriſe us.

Your Time (ſays he to you all, his loving, and belov'd, Children,) *is always ready*; Death ſtill attends at your doors, but where, or when, it will enter, and ſeize on you, you know not. It is therefore your part to expect it every day, and in every place; and to make ſo good uſe of your Time *here*, as that you may *hereafter* (thro' my aſſiſting, and proferr'd Grace,) come to the Eternity of my promis'd, and prepar'd *Glory*. To which lead and conduct us all, the eternally Bleſſed Father, Son, and Holy Ghoſt.

The

THE CHRISTIANS Daily Exerciſe,

Reduc'd into Practice.

MIXED

With many Uſefull Inſtructions and Directions.

¶. I.

1. *The Exerciſe for the Morning.*

HAving ſatisfi'd Nature with convenient and competent reſt and ſleep; remember preſently, upon your firſt awaking, to ſign your ſelf with the common and myſterious badge of Chriſtianity, ſaying, In the name of the Father, *&c.*

Then breath forth ſome ſhort Aſpirations fitting that time, as,

IN the name of my crucifi'd Lord Jeſus, I will now ariſe: Bleſs, me O Lord! keep me, ſave me, protect me, and direct me, this day and evermore.

Illuminate my Eyes, O Lord! that I may not ſleep in Death; and that my enemy may never ſay, I have prevail'd againſt him.

My Soul has deſir'd thee in the night, O my Lord and my Love! and in the morning I will watch after thee.

Ariſe, thou that ſleepeſt, (ariſe my dull and drowſy Soul!) and Chriſt will enlighten thee.

To thee, (O my Lord!) do I lift up my Eyes, my Hands, my Heart, from *this Bed*, where my Body has taken its nightly repoſe, towards *thy Heaven*, where my Soul expects her eternal reſt.

Here I am, but thither I aſpire: This is only my Pilgrimage, that my Habitation.

Open my Eyes (O my God!) which ſleep has thus long clos'd: darkneſs lately cover'd them, let thy divine grace now clear them.

Excite thy ſelf (O my Soul!) to ſhake of this drowſineſs, which depreſs'd thee: break theſe Fetters, and fly up freely towards thy Creator.

Thou haſt ſatisfi'd thy Bodies neceſſity, ſettle thy ſelf now to thine own Duty; which is, to contemplate and love thy ſoveraign good.

Look up to heaven, where thy ſervitude ſhall one day ceaſe; and where thy action ſhall ſtill continue, without this tiring interruption, and troubleſom ſubjection to thy enſlaving Body, which here ties thee to its corruption, and compells thee to comply with that which retards thee, withholds thee, overcharges thee.

And

And thou (my Body) since thou hast sufficiently repos'd, rouse up thy self to serve thy Mistress Soul, which during this long nights Season, has desisted from her own functions, to condescend to thy frailty.

Make her a return of thy civility, and imploy all thy powers to obey her precepts, as she has given way (by a cessation of all her faculties) to the reparation of thy weakness.

Excite your self to a speedy and early rising, and accustom your Body, to get the victory over sloath; by making use of some instance of affection towards your loving Lord and Saviour, as,

Thou summon'st me (O my God!) by thy Angel, my Guardian, to appear before thee, and to praise thy divine Majesty. I seem to hear thee sweetly calling me, inviting me, expecting me; *Arise my Love, my Dove, my Spouse, my Fair one, and come: The night is past, the day is present, cast off therefore all works of darkness, and put on the armour of my light and love.* And I most joyfully answer thee, (O my loving Lord!) behold my heart is ready to love and praise thee, this day and evermore.

Assure thy self, that the observation of this small (and seemingly unnecessary) Rule, to wit of rising early and speedily, *will add great courage and comfort to thy Soul, in the progress and practice of the spiritual Exercises: whereas on the contrary, thou shalt prove by experience, that a little laziness in the Morning, leaves a certain lumpishness and tepidity in thy interi-*

our; whence it falls out, that thy works of the whole day following, want either fervour of affection, *or* purity of intention: *Every small temptation or contradiction overcomes thee, discomposes thee, and puts all out of order.*

You may here consider, 1. *That whilst you were sleeping in your Bed, the blessed Quires of Angels and Saints, were singing Gods praises in heaven.*

2. *That many poor Souls have pass'd the pangs and agonies of death, and receiv'd their dreadful, and eternal Doom.*

3. *That many others have in this very night fall'n into sundry mischiefs and miseries; some pining away with hunger, others languishing in their sicknesses, others perishing by fire, water, desolation, despair,* &c.

From these Considerations, will arise several affections of love, admiration, gratitude, &c.

Having thus entertain'd your Soul with these or such like pious thoughts, and ardent ejaculations, from the time of your awaking, till you have cloathed your body with its garments, (as with its sackcloaths of Pennance;) you are to cast your self devoutly on your knees before Christ crucifi'd, sacrificing to him your first fruits, by making briefly and devoutly these acts following, of Adoration, Thanksgiving, Oblation, Protestation, Petition.

1. I adore thee, O omnipotent Creator! from the very depth of my heart and soul, as my soveraign and only Lord and Love; from whom I had my first beginning, have my present

ſent being, and hope my future happineſs.

2. I return all poſſible thanks to thy infinite goodneſs, for all thy gracious bleſſings and benefits, beſtow'd on me, a moſt unworthy, undeſerving, ſinful wretch.

3. I offer to thy divine Majeſty, to ſupply my own indignity, the moſt dearly beloved heart of Jeſus, thy Son and my Saviour, with all the Merits of his bleſſed life, and bitter paſſion, and whatſoever is grateſull unto thee in heaven and earth.

4. I proteſt and promiſe for the future, amendment of my life, reformation of my manners, performance of my duty, and a more ſerious tendency to thy love and ſervice.

5. Grant unto me, I beſeech thee, O my gracious Lord God! (and to all them for whom I ought to pray;) wiſdom to know thy holy will, and courage to execute it: give me grace to avoid ſin and ſcandal, and to work with fervour, and walk uprighly in thy preſence, this day following, and all the days of my life.

Or, if your leiſure permits, you may enlarge your ſelf, and elevate your Soul towards the glorious and incomprehenſible Trinity; acknowledging your own nothing, and adoring his infinite Eſſence, with the ſame feeling of his preſence, as his holy Prophet ſeem'd to have when he exclaim'd.

O my dread Soveraign! all my ſubſtance and being, is a meer nothing, before thee.

Without thee I was nothing; and what I now am by thy power, I here annihilate in thy

preſence, by an humble ſenſe of my own meanneſs, and of thy greatneſs; of my ignorance, and of thy wiſdom; of my miſery, and of thy mercy.

I came from nothing by thy gracious favour, and I return into my nothing, by confeſſing what I ſhould be without thy continual ſupport, and by acknowledging what I am by thy free liberality.

I adore thee, O eternal, ſupreame, ſoveraign Being! O Being, upon which depends all Beings! O Being, who art all things in thy ſelf, without which all things are nothing at all.

Being! in which, all that is, ſubſiſts; from which, all proceeds; by which, all is maintain'd; for which, all labours; under which, all obeys; to which, all relates; and without which, all would periſh.

I adore thee, O powerful Creator, and pious conſerver of all things! in whom, and by whom, the inanimate Creatures have being, the animate life, the ſenſitive feeling, the rational underſtanding, the virtuous grace, the bleſſed glory, the damned ſubſiſtency, the actual eſſence, the poſſible idea's: out of whom, if there be any thing, 'tis only ſin, which has no being.

I adore thee, O my great, glorious, gracious Lord God! and humbly acknowledge thy ſuperiority, and my dependency; thy power, and my ſubjection; thy immenſity, and my littleneſs; thy all, and my nothing.

Then

Then entring into a ſerious conſideration, of the large benefits receiv'd from his liberal hands, exclaiming with the ſame Extaſi'd Prophet, ſay,

What gratefull acknowledgment ſhall I return to my Lord God, for ſo many great ſignal favours which his love and liberality have ſhowr'd down upon my head?

He created me, when I was nothing; he redeem'd me, when I was loſt; he juſtifies me, tho' I was a ſinner; he will crown me, if I continue juſt.

He has given me a being, reſtor'd me to a good being, offers me a gracious being, prepares for me a glorious being.

He beſtow'd on me his Image in my Creation, his Blood in my Redemption, his Spirit in my Glorification.

And above all theſe benefits, he has given me his eternal love, which prepar'd for me before all time, all theſe infinite favours; *I lov'd the (ô N.) in my eternal charity.*

And is not the ſight of ſo many benefits, (which are more remarkable in my own particular, than in divers others) a ſufficient motive to draw acts of eternal praiſe and gratitude, from my affectionate heart and mouth, towards Thee, my gracious, glorious, and bountiful Benefactor?

Wherefore (O my liberal Lord and Lover!) I here preſent thee with all the thoughts of my underſtanding, all the affections of my will, all the acts of my memory, all the

motions of my appetite, all the idea's of my imagination, all the desires of my heart, all the functions of my senses, all the faculties of my soul: *My very bones, marrow,* and *bowels, shall exclaim* (after their fashion) by an interiour feeling of gratitude; *Lord who is like thee,* in greatness, goodness, graciousness, love, and liberality?

Then reflecting upon your former ingratitude, frame a general act of compunction and contrition.

But ah! ungratefull wretch that I am, how have I abus'd all these thy benefits, blessings, and favours? How have I perverted the gifts of Nature, mis-imploy'd the gifts of Fortune, rejected the proffer'd gifts of Grace, contemned the promis'd gifts of Glory.

Casting here a glance upon the most grievous sins of your life past.

And oh! how deeply is my soul confounded at her strange disloyalty?

Then resolve courageously to amend all that is amiss, and to correspond better to Gods grace for the future: and in particular, to imploy the present day to the divine honour, glory, and service, saying with the Psalmist,

My soul is prepar'd (O my Lord!) to perform its duty more faithfully for the future: Direct (I beseech thee!) my thoughts, words and actions, thou who dispos'st my heart: Enable me to do, thou who inspir'st the desire.

Let this day, which begins with the invocation of thy sacred Name, pass on in the observation

ſervation of thy holy Law, and end with the benediction of thy gracious favour.

After this general reſolution of well imploying the day, you are to propoſe to your ſelf in particular ſuch principal actions, wherein you may probably be that day engag'd; ranking them in their ſeveral orders, and aſſigning to each one its due time, proper place, and juſt meaſure.

I humbly offer up to thy ſacred Majeſty, all theſe actions, (and whatſoever elſe the variety of humane affairs, and worldly accidents, may this day produce) with a pure intention, to ſeek thy only honour and glory in their performance, and committing the whole ſucceſs to thy divine will and providence.

They who aim at higher perfection, are daily to employ their time in the practice of theſe two Points.

1. *Profound Humility.*
2. *Cordial, and continual abnegation.*

Queſtioning their Souls thus:

O my Soul! the Son of God, ſweet JESUS, is dead for our love, and we muſt dy ſhortly, perchance this very day; let us then do ſomething extraordinary for our dear Saviours ſake, and for the expiation of our ſins. What ſhall we leave, perform, reform, ſuffer, for his love and honour? wherein ſhall we humble, deny, reſign our ſelves?

You are to perſwade and aſſure your ſelf, that this preſent day is lent you, to prepare and diſpoſe your ſelf in it, for the future day of Eternity, and therefore reſolving to make the right uſe thereof

thereof, ſay cordially with the Royal Prophet,

Now I will begin; My time paſt is totally loſt, and therefore this very day and hour, I will begin to make ſome amends, and correct all my former faults and follies, by my future fervour and faithfulneſs.

In particular, I fully reſolve and purpoſe,

1. To avoid *ſuch* occaſions of ſin, curioſity, loſs of time, *&c.*

2. To fight couragiouſly againſt *ſuch* a Temptation.

3. To mortifie *ſuch* a Paſſion or Imperfection.

Take courage, O my Soul! behold Jeſus thy Lord, and Love looks upon thee: 'tis for Eternity thou labour'ſt, and who would not chearfully paſs over theſe moments of pain and trouble, to poſſeſs thee, O bleſſed Eternity!

O ſweet Jeſu! that every hour of my life, and every motion of my heart, might praiſe thy ſacred Majeſty! O that every ſtep I tread might draw me nearer and nearer unto thy Love!

After all your good reſolutions, you muſt acknowledge they came from Gods grace, and that the execution thereof, depends wholly on his goodneſs: and therefore you are humbly to offer him your heart, with all theſe holy deſires and deſigns, in beſeeching his bleſſing upon them. And ſo,

Conclude this Morning Exerciſe, by imploring his powerfull aſſiſtance for their effectual performance, ſaying with the Prophet,

Keep

Keep my ſteps in thy paths, O Lord! that my weak, and weari'd feet, may not ſtumble and fall from the way of thy bleſſed Law and love.

Thy divine glory, is my deſir'd Heaven; let thy holy Will, be my way to it; let thy grace, be my guide to it; let my obedience, be my ſteps towards it; let thy ſtrength, be my ſupport in it.

Let me walk in thee, for thee, to thee: In thy Spirit, for thy Honour, to thy Kingdom.

And if any ſtumbling-block lies in my way, during the courſe of my this-days-pilgrimage, remove it (O mercifull Creator!) with the powerful hand of thy holy Providence; or cauſe it to ſerve, (not as an occaſion to divert me, or as a ſnare to ſhackle me, or as a clog to retard me: but) as a ſpur to excite my diligence, in the ſucceeding race of thy divine love and ſervice. Give me courage to run through, by, over, or under all that I meet with, that ſo I may happily meet with thee, the only intended, amiable, and deſirable object of my ſoul, for all time and eternity.

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2. *The Regulation of the Day.*

Conſiſting in the practice of theſe Six following Points.

THat you exactly obſerve the formerly made diviſion of the hours of the day; executing each intended action, at the time, in the manner, and with the premeditated conditi-

ons

ons and Circumſtances; yet not ſervily tying your ſelf to any thing, but performing all with a free, pleaſant, and peaceable Spirit.

2. *That you endeavour to renew your general intention,* (of referring all to God's honour and glory) *at the entrance into each particular action.*

3. *That you fall not ſo eagerly upon any exterior affair, as to have your heart wholly fix'd upon it, and your mind totally taken up with it.*

4. *That you examin all that occurrs, before you give it a full entrance into your interior: conſidering briefly, whether it be good, bad, or indifferent, and ſo preſently embrace it, reject it, or behave your ſelf indifferently towards it.*

5. *That you return often by reflection into your heart, to avoid the ſurpriſals of your enemies.*

6. *That you entertain your thoughts with the continual feeling of your Creators ſweet and powerful preſence in your Soul, by making uſe of frequent and fervent Aſpirations, and Jaculatory Prayers, either Vocal, or Mental.*

This laſt point, to wit, [The continual conſideration of the divine preſence] *is the Exerciſe of Exerciſes; and which being alone well practis'd, is alone ſufficient to bring you to great purity and Perfection.*

Let it therefore be your daily and hourly endeavour, to look always upon the Divine Majeſty, (*as every where nearer to you, than you can be to your ſelf*) *and to aſpire frequently and amorouſly to him* (*at leaſt in heart, if not in words*)

in this or ſome ſuch manner; (as the ſeveral occaſions, your own affections, and the Holy Ghoſt's inſpiration, ſhall ſuggeſt.)

O my God, and my All! O my Soul, where are we? what do we think of? who ſees us? how are we imploy'd? why looſe we our time, which is ſo precious? Jeſu, I crave thy pardon, and implore thy grace and mercy. O my Lord, grant me thy love! O my Saviour, ſweeten my labours, *&c.*

And this you may briefly, ſweetly, and moſt profitably practiſe, at all times, in all places, imployments, companies. But before you go abroad, you may thus piouſly premeditate.

1. *That many have paſs'd out of their Houſes in perfect health, and never return'd home alive: why may not the ſame befall you?*

2. *That your Conſcience will be much quieter in the Evening, for having begun well your Devotion in the Morning, and diſcharg'd well your duty in the Day time.*

3. *That to go forth into the world, is to meet many troubles, paſs many dangers, and perform many duties; therefore ruſh not raſhly into it, without recommending your ſelf to God, and craving his bleſſing and aſſiſtance.*

2. *The*

3. *The Exerciſe for the Evening.*

Having thus paſs'd on the Day in theſe interior entertainments, and ſuch exterior imployments as were ſuitable to your Calling;

Recollect your ſelf, at a fit hour, and in a place convenient, in order to your Evening Exerciſe: And begin it with an act of Thanksgiving.

I Render thee moſt humble and hearty thanks, (O my gracious Benefactor!) for all thy bleſſings and benefits, beſtow'd on me generally in my whole life time, particularly in this preſent day.

O the multitude of thy mercies and favours, conferr'd upon ſo poor and ſinfull a creature, (who deſerves nothing but to be utterly forgotten and forſaken by thee;) in Nature, in Grace, upon my body, upon my ſoul!

Thou haſt given me (O my glorious Creator!) a rational being, and ſtamp'd it with the ſacred Image of the Divinity! Thou haſt beſtow'd on me thy own eternally bleſſed Son, to dy for my ſins, and left thy Sacraments for my ſpiritual ſuſtenance and comfort! Thou ſendeſt me thy inſpirations to excite me, commandeſt thy Angels to guard me, and promiſeſt thy Kingdom to encourage me!

Thou haſt thus long born with my negligences, impieties, and impenitency! Thou haſt hitherto witheld the thunderbolts of thy Juſtice

ſtice that were hanging over my head; ſhut up Hell's mouth, which was gaping under my feet; repreſs'd the Devil's rage, who was ready on every ſide to devour me!

Thou haſt expected my Converſion with long patience; deſir'd it with much love; invited me to it with many ſweetneſſes; provok'd me to it with frequent ſummons; preſs'd me to it with fearful threatnings.

Thou haſt daily renew'd all theſe thy divine benefits, by ſtill continuing them, even till this preſent and now paſs'd day; in which thy paternal affection, compaſſion, and providence, have moſt particularly ſhew'd themſelves in my behalf: All which my Eyes cannot chooſe but admiringly behold, and which my heart does here moſt gratefully acknowledge! exclaiming with thy holy Prophet,

Praiſing I will invoke thee, my Lord and my God! I praiſe thy bounty for the Benefits already receiv'd; I implore thy gracious favour for their future continuance; and I invoke thy holy light, that I may ſee and know my former ingratitude, negligence, and diſloyalty; that ſeeing and knowing them, I may deteſt and deplore them; and by deploring them, may make ſome ſatisfaction to thy divine Juſtice.

Then begging light, and confeſſing your own ignorance and blindneſs in the knowledge of your ſelf: ſay with the ſame Prophet,

Who is he, (O my Creator!) that can clearly conceive, and truly underſtand the number

and

and the enormity of his offences? Give me a glimpse of thy heavenly light, (O my gracious Lord!) that I may discern the manifold defects, excesses, commissions, and omissions, which my frailty, my rashness, my proneness to evil, my perverse customes, have this Day drawn upon my thoughts, my desires, my discourses, and my actions.

Then descend to a particular Discussion of your Conscience.

1. *Reflecting briefly upon the Places, the Companies, the Occasions, the Discourses, the Objects, the Affairs of the whole day.*

2. *Considering seriously.* 1. *What Passions have had greatest power over your spirit.* 2. *What evil Customs have return'd to tyranize over your Nature.* 3. *To what imperfections you have been most subject.* 4. *How you have perform'd your Morning resolutions, of doing this, avoiding that.* 5. *How you have comply'd with the Obligations which concern your special calling, charge, and condition.*

3. *Marking particularly, upon each one of these heads, your most notorious Excesses, Omissions, Commissions, Negligences; and*

Then conceiving a general hatred, horrour and detestation of all sin, say briefly,

O my Soul! How ill have we imploy'd our Time and Talent, which were lent us to merit Eternity.

O my Lord and Maker! I am most heartily sorry for all these sins, defects, and imperfections, which by thy divine grace and light I have

I have now diſcover'd in my Soul: and humbly implore thy merciful pardon, both for them and all ſuch others, as have eſcap'd my memory.

But if in the Examination of your conſcience, you there take notice of any mortal Crime: Be ſure to confound your ſelf immediately in your Creators preſence; Crying out in the bitterneſs of your Soul,

O my ſtrange Frailty, Malice, Ingratitude! Whence is it, that thou (my juſtly irritated Creator!) commandedſt not the Earth inſtantly to ſwallow me, or Fire from Heaven to conſume me, or thy exterminating Angel to cut me off?

Whence is it, that thou withheldſt thy breath from blaſting me, (in the very height of my ſinful Action) with ſudden death; or that thou ſent'ſt not ſome of thy inſtruments of Juſtice, to revenge this horrid injury, by razing me from off the Earth's ſurface, and hurrying me head-long into the diſmal, inexplicable, interminable torments of Hell; being the place, which is only proper (and therefore prepar'd) to receive ſuch ungrateful, ungracious, and perverſe wretches.

And why is this favourable delay of thy divine Juſtice afforded me, (O my patient and compaſſionate Lord God!) but only to give me time to recall my ſelf from my wickedneſs, and to call upon thy Mercy and Goodneſs?

Behold, (O my Creator!) I call, I cry, I come to thee, as a poor, wretched, miſerable Criminal! I call to thee for Pity, I cry to thee

for Mercy, I come to thee for Pardon: And I reſolve, purpoſe, and promiſe, (by the aſſiſtance of thy Grace) ſeriouſly to correct, ſpeedily to confeſs, and willingly to ſatisfy for what is amiſs in me.

And this not for fear of Hell-fire, which I have deſerv'd; not for the loſs of Heaven, which I have forfeited: but for the love of thee, (my Lord God!) whom I have offended. I acknowledg my ſelf worthy of thy Puniſhment, unworthy of thy Inheritance; but that, which chiefly grieves me, is the having injur'd thy Goodneſs: The conſideration of having offended thee, (my loving Father!) more livelily pierces my ſoul, than the apprehenſion of my ſufferings, or the loſs of my Childs portion.

Wherefore, even for thy own ſake, (O compaſſionate Father!) pity, relieve, and receive thy poor repenting, and returning Prodigal: who even for thy own and only for thy ſake, heartily deteſts all his ſins, ſincerely promiſes his amendment, and humbly craves thy pardon.

They who have more time and leiſure (and who deſire to become more truly ſpiritual) may here, before they betake themſelves to their reſt, make theſe five internal affectionat acts.

1. *A Spiritual uncloathing of our Souls.*

REturn ſecurely (O my Soul!) into thy place of reſt; Repoſe ſweetly, quietly, confidently in the boſom of the divine Bounty!

Rely

Rely intirely upon thy Lords love and mercy; And cutting off all cares and Curiosities, all fears and desires, remain here contentedly; without diverting thy self with any other Objects.

Behold, O my Lord and Lover! I absolutely renounce all but Thee, humbly casting my self into the arms of thy most holy disposition, Providence, and Protection.

I will henceforth aim at nothing, but the advancement of thy Honour, the accomplishment of thy Will, the encrease of thy Love, and an Union with thy self.

O how truly happy wouldst thou be, (my yet unmortifi'd Soul!) were thy Affections once free, and not Chain'd to any Creature? that thou couldst readily, resolutly, resignedly, throw off all; and take the naked Cross for thy total Inheritance!

Thou (O my loving Lord Jesu!) wert born naked in a stable, dy'dst naked on a Cross, were put naked into thy doleful Mother sarms, to be first bath'd in her Tears, and then bury'd naked in anothers Sepulcher: and shall not my Heart and Soul burn with the love of an external and internal Nakedness?

Live my Lord Jesus! depriv'd of Father and Mother, on the Cross: Live *Mary*, depriv'd of thy only Son, at the foot of the Cross: Live naked Cross, and live this holy Nakedness; *Live my Beloved to me, and I to him.*

Uncloath me therefore, (O Jesu!) 1. Of all sin. 2. Of all affection to sin. 3. Of all curiosity

riosity and vanity. 4. Of all ſenſuality. 5. Of all inordinate paſſion. 6. Of all ſelf-complacency, ſelf-judgment, ſelf-love, ſelf-will. 7. Of my whole ſelf, and whatſoever is diſpleaſing to the pure eyes of thy divine Majeſty.

2. *A moſt profound Humiliation of our Souls.*

O My Soveraign Creator! I moſt heartily acknowledg my own baſeneſs, miſery, weakneſs, wickedneſs, nothing: I perfectly hate, diſlike, and loath my ſelf, and all my own proceedings.

Behold me, (O Lord!) lying here proſtrat at thy feet, as a poor Publican, not worthy to lift my Eyes towards Heaven, or to take thy ſacred Name into my ſinful mouth!

But what more can I do, (O my Maker;) than offer up to thy Majeſty an humble and contrite heart, fully prepar'd to ſuffer what thou ſhalt pleaſe to command it: And lo, I preſent my whole ſelf, bound hand and foot, before the Throne of thy Mercy, to be adjudg'd according to thy Will.

Lord! I fly not from thee; I appeal not from thy Sentence; I pretend no priviledge; I plead no excuſe.

Exerciſe thy juſtice here upon this my rebellious Body: Hack, and hew me, cut me, and crucify me, as thou pleaſeſt: Only pardon my ſins; Let me live in thy ſervice; Dy in thy favour; and Enjoy thy Love for all Eternity.

3. *A*

3. *A recommendation and resignation of all, to the Divine Majesty.*

INto thy holy hands, (O Heavenly Father!) I recommend my Spirit, my Memory, my Will, my Understanding, my Senses, my Actions, all, that I have, and am.

I cast all at thy sacred feet; imploy them all as best likes thee, that by them all thou mayst be prais'd, serv'd and lov'd, purely, perfectly, perpetually.

I entirely resign my self, and all to thy most sacred Will, in life and in death, for time, and for Eternity. And will resolutely, chearfully, and affectionatly, say and sing at all times, in all places, upon all occasions, *Our Lords Name be ever prais'd*, his honour always promoted, his Will eternally perform'd, by me, and by all his Creatures.

4. *A hope and confidence, that God, whom we Love, and who Loves us, will do, what is best for us.*

BEhold, (O Heavenly Father!) I here place my self under the wings of thy paternal protection, by an immutable Act of filial Confidence and faithful Affection; humbly committing all, that any way concerns me, to thy most holy Providence.

In this Center (O my Creator!) I will irrevocably fix my Heart and Hope: making it my sole imployment (during this my life's Pilgrimage) to please, praise, and love thee;

and not doubting, but thou wilt provide for me, preſerve me, perfect me, and (at thy own appointed time) bring me to thy perpetual Happineſs.

In this Act of Love, Hope and Confidence, I will ſecurely ſleep, expire, and dy the death of Love: Living no more to my ſelf, for my ſelf, in my ſelf; but thou (my loving Lord!) living within me: leaving to thee all care of my ſelf; and not fearing, what can befall me in all future time and Eternity.

5. *A Divine Sleep of Contemplation.*

AND now compoſing my Body to ſleep, my Heart ſhall remain awake to thee, (my Lord and Lover!) Tho' my Underſtanding remains vacant from all diſcourſe and images, my Will ſhall be ſtill working, watching, and melting away in Acts of Love to thy divine Majeſty.

O ſweet and ſecure ſleep! O ſincere and ſolid repoſe! O pure and perfect pleaſure! O the difference, between this ſpiritual and all fleſhly contents! How great (O Lord!) is the multitude of thy ſweetneſs, which thou haſt laid up in ſtore for all ſuch, as truly love and faithfully ſerve thee!

O Lights! O Delights! O Extaſies of Spirit! O ſweet ſpouſe of my ſoul! Wound me, Burn me, Conſume me, Annihilat me in the Abiſſal depths of thy divine Love and Union.

Then put off your Garments with all modeſty and civility: being never without ſome pious thought

thought in your heart, or ſome Ejaculatory prayer in your mouth: As,

O Saviour! how barbarouſly wert thou uncloath'd, to be nail'd naked to the Croſs?

Uncloath my ſoul, (ſweet Jeſu!) of all its evil habits, and idle affections, *&c.*

Compoſing your ſelf in your bed, you may ſay, or think thus:

This Bed may perhaps be my Grave, this ſleep my Death, and my next Upriſing may be my Summons to the Soveraign Judges terrible Tribunal: O dear Saviour! diſpoſe of me at thy Pleaſure for time and eternity.

Endeavour to take your ſleep (which is a natural action) with a Spirit of Devotion: ſo making meritorious each minute of time, (whereof Sleep ſeems to rob you) by loving God with your Soul, even whilſt your Body has no uſe of Senſe, either Actually, by breathing forth affectionat Aſpirations, as oft as you awake, or Virtually, by the vigour of your now well made Intention:) And thus you may ſay with the Spouſe in the Canticles; I ſleep, but my heart watches.

Then quietly ſhut your Eyes, and fall aſleep, upon ſome good Cogitation, or pious Affection: (For the laſt thought at night occurs commonly firſt in the Morning; *ſaying with Jeſus on the Croſs.*

Into thy hands, (O heavenly Father!) I commend my Spirit.

If ſleep ſeizes not preſently upon you, ſay three Pater-noſters and Aves: The firſt, for the faithfull departed; *The Second, for the now*

ſick and agonizing; The third, for all your enemies: Which are three Spirituall Allms-deeds.

¶. II.

Directions for Prayer and Meditation.

THey, who aim at the perfection of Virtue, and deſire to make a ſolid progreſs in Spirituality, muſt (beſides the Morning and Evening Exerciſes before preſcribed) daily, duly, and perſeverantly apply themſelves to Prayer *at fit and ſet times; and never omit it upon any pretext whatſoever, as far forth as Obedience, Charity, and Diſcretion will permit.*

There are four ſorts of prayer; Vocal, Mental, Aſpirations, Tranſcendent.

1. VOcal Prayer, *is the moſt imperfect of all, as having the leaſt ſhare of Spiritual light. Yet it is the moſt proper for Beginners, till the Soul becomes more internal: And it is to be perform'd (eſpecially when it is of obligation) punctually, leiſurely, diſtinctly, devoutly.*

Be ſure to make a good choice of your Vocal Exerciſes: preferring thoſe *before all others,* which *excite you to moſt Devotion, and which afford the ſweeteſt reliſh to your Souls appetite.*

2.

2. MEntal Prayer, *conſiſts of* three *parts*; *Preparation, Meditation, Concluſion.*

Preparation *has three* Acts:

The firſt *is a Lively, Humble, and Amorous apprehenſion of* Gods Preſence, *who is with you, within you, your Life, your Love, your All.*

The ſecond *is* Purity of Intention; *proteſting, you come to Prayer, only to praiſe, pleaſe, and honour the Divine Majeſty: and happen what will, that you will do, as far forth as his powerfull grace ſhall enable your weak endeavours.*

The third *is* Invocation, *by which you heartily beg light from the Father of Lights; humbly acknowledg your own Nothing; and intirely abandon your ſelf into Gods holy hands in all things whatſoever.*

Meditation *has alſo three* Acts.

Conſideration, *or a quiet ſearch into the matter propos'd, that you may win your will to God.*

Affections *and* Deſires, *to do this, leave that. love God, hate Vice,* &c.

Reſolutions, *firm purpoſes, and proteſtations, to practiſe, as your will is inclin'd, as your Underſtanding is Convinc'd, and as your ſoul is now inſpir'd.*

Concluſion *has likewiſe three* Acts.

Thankſgiving *for all Gods benefits in general and particular: eſpecially for the grace, he has now given you.*

Petition, *craving that by your Creators mercy, your Redeemers merits, and the Saints mediation, all your defects may be pardon'd, your Wants ſupply'd, your Wounds cur'd, your Wiſhes acom-*

accompliſh'd: and imploring a ſpecial aſſiſtance for the putting in execution of your now made Reſolutions.

Oblation *of your ſelf, body, ſoul, preſent prayer, all, to the divine Majeſty.*

3. PRayer of Aſpirations, *or,* Ejaculatory Prayers, *are ſhort, ſweet, frequent and fervent deſires, requeſts, elevations, and affections of the Soul to God.*

Theſe are of ſeveral ſorts: and may be made either in the Heart only; or by the Heart and Mouth joyntly.

Of this ſort of Prayer See more in our Spiritual Conqueſt.

4. THe laſt, pureſt, perfecteſt, and higheſt manner of Prayer, *is made only by a certain adheſion of the devout ſoul to the divine Will, without any Vocal expreſſions, Mental diſcourſes, or any Images whatſoever: But by a ſimple, general, obſcure light of Faith, and a fervant, Attentive, Intenſive motion and Union of Love.*

Of this Prayer See alſo our Spiritual Conqueſt.

A way to Meditate upon any Virtue, or Vice.

1. AFter *a lively apprehenſion of the divine Preſence, an humble acknowledgment of your own unworthineſs, and a rectifying of your intention, as above: Ponder wherein the* Virtue, *you deſire, or the* Vice, *you deteſt, do's really conſiſt.*

2. *What need you have to get* this, *and to root out* that? *How happily you ſhould live, could you obtain it? What you loſe by not having it?*

3. *What*

3. *What did your bleſſed Saviour teach and practice; What our bleſſed Lady, or ſuch a Saint? What ſays* [*your Rule, or*] *your Conſcience, or what is your Obligation touching this matter?*

4. *Now what means are there to purchaſe it? What are the occaſions, which nouriſh this Vice, this Paſſion, this Imperfection: and hinder this Virtue or Perfection? What Remedies? What Practiſe?*

5. *Then purpoſe and reſolve upon them courageouſly and confidently: not doubting, but that in due time you ſhall taſt the fruits of your faithful labours and diligence,* &c.

And to perſwade your ſoul to what you intend, you may add theſe affective Conſiderations.

1. If my ſweet Saviour were now perſonally preſent, and ask'd, what I ſhould do in ſuch a caſe, what Counſel would he give me? I will attentively liſten to his words, cordially anſwer his Inſpirations, and effectually follow his Directions.

2. If ſome dear friend ſhould demand my advice in this matter, What would I anſwer him? My ſoul ſhall reliſh now the ſame Food, which it would then chew for another.

3. Why was I Created and Redeem'd? Call'd to Gods faith and ſervice? Why have I time ſtill lent me? I will be an Impartial Judg; Condemn, Puniſh, Reſolve, Amend.

4. What do's moſt trouble and hinder my holy Deſign? This inordinat affection, this creature, this pleaſure, this thing, which withholds

holds me from my God; Is it better, than he is? More worthy to be lov'd? More beneficial to me? Shall my ſoul be ever ſatisfi'd or quieted with it? At the hour of my death will it plead for me, or protect me from my Creators wrath and Judgment? Is it capable to make me now Holy, or eternally Happy? If not; what a ſtrange Blindneſs, and Madneſs is it, for me to leave God, and adhere to it? Reſolve accordingly.

General Rules to be obſerv'd in all Prayer.

In all your practiſes of Prayer, and duties of Devotion, Let theſe general Rules be carefully and conſtantly obſerved:

1. *BEgin your Prayers with quietneſs and liberty of Spirit: that is, endeavour to have your heart diſintereſs'd from all buſineſs and all creatures: Thinking, whither you go, and what to do.*

2. *Be ſure to bring with you to Prayer, either in Book, or Mind, theſe two things: 1. The points, or at leaſt the ground work of your Prayer or Meditation. 2. What you intend to obtain by this Prayer.*

3. *In the progreſs of your Prayer, be careful to avoid theſe two Extremities:*

1. *An indiſcreet tying and bending your Brain and Mind to Attention. 2. A negligent giving of liberty to wandring imaginations.*

4. *If*

4. *If you find your Heart troubled, confounded or diſpers'd; Reduce it ſweetly, and encourage it to talk with its only Lord and Love about the important affairs of Eternity: Thus quietly checking your ſelf, and recalling your Imagination:* Where are we? What do we? Whom ſeek we? God, Angels, Saints are preſent; and am I not preſent to my ſelf?

5. *When your darkneſs, dryneſs, dulneſs, temptations, or diſtractions, will permit you to do (as it were) nothing in Prayer: You are not therefore to be diſmay'd, or deſiſt from keeping on in your courſe at ſet and ordinary ſeaſons: But call to mind theſe three points with faithful diligence, reſignation, and indifferency.*

Firſt, what was your intention in now coming to your Prayers; and fall preſently to the practiſe thereof.

Secondly, aſſure your ſelf, That to ſuffer for God being abſent, and to injoy him being preſent, are of equal Perfection: And one of theſe you may always do, by being to either of them indifferent

Thirdly, That you came to your Prayers for two ends;

1. *To adore your Divine Maker, To caſt your ſelf at his feet, To be diſpos'd of at his pleaſure, To know his holy Will, To receive his ſacred Commands.*

2. *To lay open to him your Wants, To diſcover to him your Wounds, To preſent to him your petitions; to ſeek relief, receive redreſs, beg an Alms. Now the* firſt *of theſe* Ends, *(which*

(which is Nobleſt and Pureſt) is always in your own power to perform; and therefore That *alone gives a ſufficient value and merit to your Devotions.*

A Direction of our intention, at the beginning of our devotions.

OPen my mouth (O my Lord and Maker !) to bleſs and praiſe thy divine Majeſty; Cleanſe my heart from all curious, noxious, and diſtractive thoughts; Enlighten my underſtanding, recollect my memory, inflame my will, purify my intention, ſettle my attention, excite my devotion, elevate my affection, curb and compoſe all my interior and exterior ſenſes:

That I may worthily, reverently, and religiouſly, perform this Morning [Evening] Sacrifice of Prayer, and that in union and virtue of thoſe moſt pure and perfect Prayers and Praiſes, which thou (O Jeſu my Redeemer !) living upon Earth, offer'dſt up to thy Eternal Father; Mine may be now acceptable in thy ſight, profitable to the Living and Dead, and Honorable to thee and thy Saints.

At the end of our Devotions.

REceive (O merciful Creator !) this my Morning [Evening] Sacrifice; which I have offer'd up, and intended to the Glory of thy Name, the Honour of thy Saints, the Good of my own Soul, the Reduction of all ſinners, and the benefit of all the faithful living and departed.

Ac-

Accept (O pious Father!) my poor endeavours; Pardon (O merciful Redeemer!) all my Defects and Negligences: Give me, (O good Holy Ghoſt!) efficacious Grace, to put in due practiſe my now made purpoſes and reſolutions.

Glory be to the Father, and to the Son, and to the Holy Ghoſt; (For the benefits of my Creation, Redemption, Sanctification:) As it was in the beginning, (when the Morning Stars prais'd thee,) Is now, (in the Church Militant,) And ſhall be world without end, (in the Church Triumphant.) *Amen.*

¶. III.

Practical Exerciſes, (dilated with Acts, Affections, and Elevations) upon the chief Chriſtian Virtues.

The Firſt Exerciſe.

Of Virtue in General.

Divided into ſeven Points.

1. *A Generous Reſolution to Practiſe all Virtues.*

BEhold, (O ſacred and undivided Trinity, Father, Son, and Holy Ghoſt!) an unworthy, wretched, weak, and wounded Soul, groaning under the burden of her own abyſſal miſe-

misery, Terrifi'd with the consideration of thy inscrutable judgments, confounded at the memory of her former sin, sensuality, disloyalty and ingratitude, all cover'd with shame, and encompass'd with sorrow, humbly prostrates her self before the Throne of thy dread Majesty, and presents her petition to thy infinite mercy.

Thou hast been pleas'd, (O benign and bountiful Lord and Lover! *whose mercy is above all thy wonderful works*) to expect her hitherto most patiently: *How long shall I suffer you?* Thou hast most peircingly invited her: *Why will you perish? as I live, I desire not the death of a Sinner.*

Thou hast most piously call'd her: *Come to me, all you, that labour and are loaden, and I will receive you*, release you, relieve you, revive you. Thou hast efficaciously touch'd and terrifi'd her with thy threats: *Sin no more lest a worse thing befall thee.* Thou hast powerfully drawn her with thy promises: *No eye has seen, nor ear heard, nor heart conceiv'd, what I have prepar'd for them, that love me.* Thou hast confirm'd her in a lively Confidence of thy goodness: *It is I, fear nothing.* And finally, Thou (O my all merciful Lord God!) hast put Contrition into my heart, Confession into my mouth, Satisfaction into my hands, and unfeigned Resolutions of a total reformation into my whole man: *This is the change of thy right hand,* (*O powerfull Creator!*) the great and glorious gift of thy grace, and the effect

of

of thy only goodneſs; & to thee therefore alone be aſcrib'd all honor, and praiſe for evermore.

My (now unfetter'd) Soul aims at a higher flight; ſhe is become by thy bleſſing more ſenſible of theſe thy benefits, and more zealous of her own good; and therefore covets a nearer conjunction with thy ſelf, her belov'd object: Ah! *Who will give her the wings of a Dove, that ſhe may ſtrongly ſoar up to thee*, her amiable Soveraign; and ſweetly reſt in thee, her only ſatisfying Center?

But alas! What am I, what have I, *what can I do*, O my Lord, my life, my love? where is my courage to ſet upon ſo high an enterprize, and *what is my ſtrength* to atchieve it? The evil habitudes of all ſin and ſenſuality, have yet an over-ſwaying power in my weak Soul: Her long continu'd cuſtoms of vice, and extraverſion, lye ſtill, as lurking Centinels, to ſtop her free paſſage into her own interior: the uſual Objects of her outward ſenſes buſy, and blind her inward eyes, and divert her from beholding Virtues beauty, from conſidering her own natural excellency, and from contemplating thy infinite bounty.

Break all theſe ſtrong bonds for me, *O all powerful Lord God*! And let the ſame grace and goodneſs, which has ſo forcibly *deſtroy'd the root of ſin*, and *diſpoſſeſs'd Satan* of his empire in my heart, implant it now with ſolid virtues, and re-inſtate Thee it thy own juſt heritage and habitation. Let my heart, ſoul, ſenſes, and whole man, (all which have been formerly

Dens of Thieves, Deluges of all Impiety, and Receptables of all vices) become new Paradises of all Perfections, and Gardens of Delights, wherein thou (my Lord and Lover) mayst henceforth take thy true pleasure and content.

2. *Virtue is a Habit in the Soul, inclining her to produce actions, suitable to her rational Nature. She excites her self to shake off sinfull Habits; and resolves to set upon virtuous Actions.*

AH my noble Soul! how glorious is thy natural being, how great thy dignity? Thy Reason makes thee resemble the sacred Deity, beautifies thee above all sublunary Beings, puts a Scepter into thy hand, a Crown on thy head, and consecrates thee Queen of all inferior Creatures: And is it possible, that thou, (O amiable, active, penetrating, and perfect Spirit) shouldst be so strangely wanting to thy self in this one only thing, (*which is of all things only necessary*) as to be unknowing in the sacred Science of true life; and ignorantly blind, or brutishly negligent, of thy own eternal happiness and salvation?

Arise, O my immortal portion! Challenge thy own Royal prerogative; Weigh thy own worth, Regain thy lost liberty; be no longer slavishly subject to Satan, Sin, and sensuality: shake off all these shackles of evil customs, vicious inclinations, and bestial affections; and set upon actions, more noble, & more conformable to

to thy own rational nature. O be no longer the only monſter amongſt creatures by wilfully declining, and baſely degenerating from the beautiful order of thy great Creator: but be now at length as deſirous and diligent to acquire thoſe virtuous habitudes, which are anſwerable to thy excellency; as thou wert formerly ready to follow all unreaſonable and unproportionable impurities.

Yes, (O my Lord, and Lover!) I will quit all evil cuſtoms, and accuſtom my ſelf to ſuch pious imployments, as may reſtore virtuous habits in my Soul, that it may become agreeable to the eyes of thy divine purity: I will endeavour to forget, and forſake, what I hitherto have been; a vicious, wicked animal; and become henceforth a new man; religious, virtuous, rational. This is fully reſolved on, O my Saviour, and faithfully promis'd: Support my frailty, (O my only encourager and comforter!) with the efficacious force of thy grace, and powerfully drive on my holy deſigns to a happy execution.

3. *The high Priviledges of Virtue; how much it is to be priz'd; and that it conſiſts in a Mean.*

O Amiable Virtue! It both grieves me, and ſhames me, that my deceiv'd ſoul, has been ſo long a ſtranger to thy true ſweetneſs? What marvail, if I have hitherto liv'd (or rather languiſh'd) as one diſagreeable to my God, unprofitable to my Neighbours, unplea-

ſant to my ſelf, and a prey to my inſulting Enemies; Since I have been deſtitute of Virtue, which can only free me from evils, afford me happineſs, make me Maſter of my appetites, Lord of my actions, and Conqueror of my Adverſaries?

How highly will I henceforth prize thee, (O precious Jewel!) how earneſtly do I deſire to obtain thee, and how diligently will I endeavor to purchaſe thee, ſince thou powerfully *guid'ſt me to my own good*, and ſmooth'ſt the path leading to the Soveraign end and perfection, for which I was created. Ah my poor ſoul! what more wouldſt thou wiſh in this life, than to be good and perfect, what more in the next, than to be eternally happy? both theſe Virtue abundantly beſtows on thee. Take therefore your full carreer, (O ſeduc'd Worldlings) in following your unſatiable Appetites, your wild fancies, your untam'd paſſions, your painted pleaſures, your petty vanities, your uncontenting curioſities: Behold, I here freely and willingly quit all my intereſt in them; nor will I now have any farther ſolicitude than to follow *Virtue*, to ſtudy *Virtue*, to learn to practice this lovely *Virtue*, in all the actions of my life and converſation.

O my ſoul! that this golden Mean were the juſt meaſure of all thy actions! O that thou couldſt ever tread in the middle track of Virtue, and never *ſtray upon the right or left hand*, into vicious extremities! O true *and ſtraight way, leading* undoubtedly to my bleſſed eternity! how

how few do find thee? and how few, alas! are they who follow thee.

Thou (O ſweet Saviour of the world!) who ever lov'dſt the middle; who in the *Sacred Trinity* art in the middle of the divine Perſons; in the *Stable* art amidſt the Beaſts; in the *Temple* amidſt the Doctors; on the *Croſs* amidſt the Thieves; after thy *Reſurrection* amidſt thy Diſciples; Give grace and diſcretion to thy poor Servant, to lay hold on the happy Mean in all my Actions, which ſo highly pleaſes thy Heavenly Majeſty. Let me neither *Rejoyce* exceſſively, nor *Grieve* unreaſonably: neither ſpeak raſhly, nor be ſullenly *Silent*; neither *Act*, or *Omit*, any thing whatſoever, but according to due order and meaſure. Give me, O bountiful beſtower of all good things, a ſolid *Faith*, unblemiſh'd with Atheiſm, and void of ſuperſtition; a lively *Hope*, without Preſumption or deſpair; a perfect *Charity*, free from too much Coldneſs, or an over-heat of Zeal; give me *Wiſdom*, not touch'd with Negligence or Craftineſs; *Juſtice*, not tainted with Partiality or Severity; *Fortitude*, exempt both from Raſhneſs and Cowardneſs; *Liberality*, devoid of Avarice, and Laviſhneſs; *Truth*, diſengag'd from Diſſimulation and Arrogancy; *Clemency*, far from the exceſs either of Calmneſs, or Choler; *Temperance*, ſecured between Immoderation and Inſenſibility; *Civility*, neither abſurd nor offenſive.

Teach me, (O eternal Wiſdom, emanated from the Divine Boſom of the moſt high, to

ſhew us mortals this middle way, as the direct means to make us here holy, and eternally happy;) teach me this moſt neceſſary Leſſon, how to obſerve this ſacred *Mean*, in all my practiſes of virtue and piety. How eaſily, alaſs! Can I be zealous, loving, liberal? But to be *angry and not to ſin*; *love and not to luſt*; to be liberal, when, where, and why! O nice point! *O difficult matter*, to my paſſionate and ignorant Soul! Inſtruct me, O moſt loving Maſter! reſtrain me from all exceſs, make me retire into this ſweet mediocrity, reform my old man with his vicious habitudes, renew virtue in me, inflame me with thy love; that, as a new born Infant, I may appear innocent, purg'd, corrected, adorn'd, before the eyes of thy infallible Judgment.

4. *Virtues, in reſpect of their Origin, are either Acquir'd (by our own induſtry) or infus'd, (by Gods free gift, goodneſs and liberality:) The Infus'd Virtues are the ſeven Gifts of the Holy Ghoſt; which counterpoiſe the ſeven Evils, diſhonouring our Nature.*

BEhold, I now put my Soul into thy Hand, (O merciful Creator!) as a raz'd Table, in which there is yet nothing delineated: For alas! I have liv'd thus long, (I muſt needs confeſs it to my own confuſion,) without laying out my ſtock of *Reaſon*, (beſtow'd on me by thy bounty, to be improv'd to my own perfection) upon the purchaſe of any one Moral

Moral Virtue: My time, (ay me!) has hitherto been taken up in following Trifles; my natural Talents and Perfection, bury'd and drown'd in brutiſh Senſuality; my ſtudy has been Vanity; my labour, Folly; my exerciſes, Sinful; and all my employments generally Wicked.

To thee therefore, O liberal and loving Father, the free beſtower of all bleſſings! To thee, O divine Son, and ſweet Saviour of the World, the equal fountain head of all goodneſs! To thee, O ſacred Spirit, coequal Author and diſpenſer of all graces! do's my poor and empty ſoul make her moſt humble addreſſes deſiring to be repleniſh'd with ſuch ſupernatural gifts, graces, and virtues; as may not only enable her to act always according to reaſon; but alſo readily to obey thy heavenly Motions, and follow the conduct of all thy holy Inſpirations.

Give me *Wiſdom*, O my God! to know thy divine and Eternal Truths: *Underſtanding*, to penetrate the ſecret myſteries of thy ſacred Word: *Prudence*, to aſſiſt and counſel me in all my undertakings: *Force*, to conquer all Croſſes, and contemn all contradictions: *Knowledg*, to make the right uſe of creatures and temporalities in order to thy honour, and my own eternal happineſs: *Piety*, to make me ever religious in thy preſence: and *Reverential Fear*, to enable me to walk in all my way's, as befits an humble ſervant and ſlave before his high and dread Soveraign.

Grant (O most gracious Lord!) that I may prevent such poisonous evils, as defile my actions, and brand my life with infamy, by the counter-remedies of these sacred Antidotes.

Against *Childishness* of conversation, and employing my pretious time and Talents in toys and trifles; Let *Wisdoms* gravity win me to noble, high, and holy undertakings.

Against *Brutality*, which has hitherto fix'd my deceiv'd senses upon the outward shews, and fair appearences of things: Let piercingness of *Understanding* light me to penetrate into their inward and and real value, and acknowledg thee, my Soveraign Creator, and thy sacred mysteries, hidden under the veils of all thy Words, and each one of thy Cretures.

Against my *Rashness* and inconsideration: Let the assistance of solid *Prudence* and Counsel, shew the dangers of the world, the deceits of Sensuality, and the snares of Satan; that duly seeing and considering them, I may discreetly and timely shun them.

Against my human *Weakness*, Want of courage, and Fainting in my holy resolutions; strengthen me with divine *Fortitude*, and give me courage, that I may become a Conqueror.

Against my wonted *Ignorance*; Let true *Knowledg* keep me from being any longer couzen'd: O let me so wisely discern the good from the bad, that I may henceforth frame a right judgment of all things without fallacy or Errour.

Against

Againſt all irreligious *Profaneneſs*: give me a zealous ſenſe of Piety towards thee, my Lord God, and all Sacred and Celeſtial Myſteries.

Againſt ſottiſh *Security*; bridle me with a holy and filial *Fear*, which may continually alarm me to ſtand on my guard amidſt the emminent dangers of this my Pilgrimage.

Give me, O pious Father, all theſe thy precious gifts, to aſſiſt me againſt theſe preſſing miſeries, and to regulate my life in all my thoughts, words and Actions. Give me *Wiſdom*, *Underſtanding*, and *Knowledg*, to aid me in my practiſes of Prayer, and Introverſion; give me *Prudence*, *Fortitude* and *Piety*, to direct my words, and ſtear my dayly and ordinary actions; and give me thy ſacred *Fear*, to make me advance in theſe virtuous ways with ſafety.

5. *Virtues, in reſpect of their Subject, are either Intellectuall and Speculative, which enable our Underſtandings to know and approve Truths; or Moral and Affective, which carry on our Wills, to embrace ſuch objects, as the Underſtanding approves of. Virtues, in reſpect of their Object, are either Theological, which have God for their prime Object and Motive; or Cardinal, which furniſh the means to come unto God.*

LOrd! how far am I from theſe virtues? how neceſſary are they for me? and how fervently do's my Soul ſigh after them? Thou haſt

haſt *commanded me to ask*, O meek and merciful Saviour! and haſt promis'd me to grant: Thou haſt encourag'd me to ſeek, and aſſur'd me I ſhall find: I humbly ask, and heartily ſeek theſe neceſſary gifts, graces, and virtues; give me them, O my good God! fill up my Underſtanding with the knowledg of ſuch Truths, as may fix it upon thee, the eternal verity; and habituate my Will to embrace ſuch objects, as may be in order to its happy conjunction with thee, the only eſſential Goodneſs.

I acknowledg thee, (O moſt bountiful and powerful Lord God!) to be the *ſole Author* of theſe ſupernatural and Theological Gifts; from thee alone proceeds their whole being, birth, growth, and ſtrength; and to thee only I addreſs my humble Petition to purchaſe them. *O how happy is that Soul, whom thou reacheſt*, inſtructeſt, and endow'ſt with theſe fundamental Virtues? how becomingly will ſhe carry her ſelf towards thee (the amiable object of all her deſires) and how diligently will ſhe embrace the means, which lead her to thy love and friendſhip!

Grant me therefore (O my God!) the gift of pure *Faith*, to believe thee for thine own ſake, who art the revealer of all Verities; a pious *Hope*, to truſt in thee for thy ſelf, who giv'ſt all ſuccour and aſſiſtance; and a perfect *Charity*, to love thee for thy very ſelf, who art all amiable, and infinite in thy perfections.

Grant

Grant me alſo (O moſt merciful Maker!) the comfortable aſſiſtance of the Cardinal Virtues, to forward theſe my tendences towards thee: *Prudence* and *Juſtice*, to lead me into the right way; and *Fortitude* and *Temperance*, to level the path, and remove all occurring obſtacles, hindring me from thee, my Lord, my Love, my Hope, my Happineſs!

O amiable, admirable, and neceſſary *Virtues*! which way ſhall I caſt about to compaſs you? O my Soul! why languiſheſt thou? why ſleep'ſt thou? ariſe, ask, knock at the gate of Mercy, confidently, conſtantly, perſeverantly; *and thy loving Lord will give*, grant, open, and make good his own gracious promiſes. Ah! how poor are the pretences of worldlings? how low is their higheſt ambition? how unſavory are the Earths beſt ſweetneſſes? 'Tis thou, O ſweet Saviour, who art the only ſoveraign good of my ſoul, and the ſatisfying Center of all my deſires: O let me henceforth breath nothing but thee, and continually burſt forth into acts of theſe *Theological Virtues*, which immediately unite me unto thee; & of the *Cardinal Virtues*, which are the neceſſary ſupports of my lifes pilgrimage, and the powerful inſtruments of my ſouls progreſs towards thy heavenly Paradiſe.

6. *Virtue deſerves to be embrac'd, becauſe 'tis profitable, pleaſant, honorable; But chiefly, becauſe it makes us pleaſing to God.*

WHat is good (O Divine Virtue!) in compariſon of thee, or what is not evil without thee? Thou art the way, by which our Souls climb up to their deſign'd happineſs: Thou ſupply'ſt all our wants during this worlds Pilgrimage, cloathing thy happy poſſeſſors with Gods grace, nouriſhing them with his heavenly comforts, placing them in the ſecure harbor of his providence and protection, diſengaging them from their enemies bondage, making Death deſirable, and its Pangs not dreadful. Ah! what profit canſt thou, (my poor Soul!) extract from all Created goods, equivolent to theſe great prerogatives?

How much more excellent thou art, (O my immortal Spirit!) than the clay, which impriſon's thee: So much more worthy are Virtues pleaſures, than Senſual ſolaces; in *Purity*, in *Dignity*, in *Permanency*. Alas! are not all worldly Joys to be gather'd amongſt Thorns and Thiſtles; and for one poor Pleaſure, art thou not left pierc'd with a thouſand Pains and Fears? Are not fleſhly delights ſuitable to Swine and Serpents? Are not ambitious plots the pleaſures of Devils? and the contentments of the Covetous, are they not ſuch, as *Emmets* and *Moles* delight in? Laſtly, do's

do's not the whole world *paſs away*, with all its momentary paſs-times and concupiſcences; and is not Virtues *delight durable to the end*?

Yes, (O ſacred Virtue) thou art deſirable for thine own ſake, honorable before men, irreprehenſible before God; thou comprehend'ſt all ſorts of goods, Profitable, Delectable, Honeſt; thy charms are all divine, thy pleaſures permanent, thy profits unſpeakable, thy honeſty amiable, thy joy Angelical. And are not theſe ſolid perfections, (O my Soul!) more beſeeming thy purity, than the worlds falſe, fading, vile, and vain fooleries?

Do's not *Prudence* teach thee to prefer a greater good before the leſs, and ſubſtances before ſhadows? do's not *Reaſon* induce thee, *Juſtice* convince thee, and thy own *Nature* preſs thee, to ſet a higher price upon truth than falſhood? O, 'tis time to undeceive thy ſelf! Thou haſt been too long, and too paſſionatly taken up with toys and trifles, been injurious to thy nature, and Foe to thine own perfection! Return, return, poor Soul, to thy pious Lord and Lover, whoſe image thou bear'ſt; Let not unworthy objects Seduce thy love any longer: Ah! wilt thou be ſtill ſubject to Vices tyranny? Ever hanker after thine own Ruine? Lye perpetually plung'd in miſery, and drown'd in imperfection? Be always a ſlave of ſin and ſenſuality, and a perpetual prey to the ſworn enemies of thy ſalvation? and inſtead of leading an innocent and Angelical life, wilt thou continue in the Track of Beaſts and Devils?

Ay

Ay me! miserable, wretched, deform'd, and counterfeit creature! *who will free me from this body of sin*, which has so weakned and wounded my Soul? thy *Grace*, O merciful Saviour, is only, and all-sufficient, to work this cure upon me thine infirm patient, almost destroy'd by my disorder'd concupiscences, born and brought up amid'st the snares and ambushes of present and powerful pleasures, and habituated to yield to the urging inclinations of my vicious and perverted nature; *Lord! if thou wilt, thou canst* cure, comfort, and cleanse my sick, sorrowful, and sinful Soul, and having dispossess'd these Legions of Diabolical Vices, adorn it with Divine Virtues, which are so proper to its noble nature, and so pleasing to thy sacred Majesty.

O *Virtue*! in thy self most amiable, but far more excellent in respect of my Lord and Lover, to whom thou art so highly agreeable! O when shall I possess thee, that by thee I may perfectly please him? The infinity of thy Being, O Soveraign Creator! and the immensity of thy essential perfections, deserve and demand of me thy poor creature, to render all glory, reverence, submission, praise, and dutiful practises of Religion, Piety, and Virtue: Thy supream power requires all perfect obedience to thy sacred Ordinances: Thy faithful performance of thy sweet promises, force me to a confidence in thy goodness: Thy immense liberality entices me to thy love: Thy incomparable height moves me to profound annihilation

nihilation, ſelf-knowledg, humility: Thy ſevere judgments induce me to be ever fearful of my ſelf, and to do penance for my ſins: Finally, all thy greatneſſes, glories, dignities, deſerve more love, laud, loyalty, than my penury can ever hope to pay unto thy ſacred Majeſty.

O that I had millions of hearts to adore, admire, and extol thy Divine bounty, thy infinite excellencies, and thy amiable perfections! O that I had a Soul brim-full of all Virtues, that thou mightſt be truly honor'd by me, ſweetly delighted in me, and perfectly ſerved by me, who ſo infinitly and only deſerv'ſt it! In the mean ſpace, I am reſolv'd to love thee with all the powers of this poor ſoul, which thou (my bountiful Lord!) haſt beſtow'd upon me; I will practiſe Virtues, that I may better pleaſe thee; I will refer all my actions to thy only honour, not my intereſt; I will reflect on thee, and forget my ſelf; ſeek thy glory, not my own good: I will neither live nor love, act nor omit any thing but for thee: who art the only end, aim, and center of all my doings and deſires.

7. *Virtue is obtain'd by continual Exerciſe: We muſt therefore lay hold on all Occaſions, and make it the End of all our endeavours. Three neceſſary Diſpoſitions.*

O God of all Virtues! who haſt been pleas'd to dilate my heart by the infuſi-

on

on of these sacred desires; divert my soul, I beseech thee, henceforth from all superfluous employments; make her attentive to prayer, addicted to piety, enamor'd with Virtues beauty, faithful in the practise of such Acts, as may finally put me into the full possession of this rich treasure, and holy habitude, which so highly adorns and perfects me.

O my Soul! shall worldlings be more diligent to better their Talents, more indefatigable to augment their possessions, than thou art to obtain Virtue, which can only make thee holy and happy? O rowze up thy self; lay hold on all occasions; lose no longer thy time, which thy loving Lord lends thee for this purpose; leave off these simple and superfluous cares, toys, and trifles, which are Totally useless to thy Happiness; and fall upon Heroic, Honourable, Virtuous employments: Thou canst embrace no Counsel more prudently, nor follow any practise more profitably.

O Sacred Science of Virtue! be thou henceforth the ordinary entertainment of my thoughts, the matter of my Meditations, the end of my endeavors; I will employ my time and Talent in studying thy Essence, Excellency, Effects, Motives, and what else concerns thee, that I may sincerely affect thee, seriously seek thee, happily lay hold on thee, and resolutly practise thee: I will perseverantly fight against perverse nature, quell Concupiscence, cut off curiosity, repress vice, and reiterate

reiterate theſe acts, till they induce the contrary habits of all Virtues into my conquering Soul.

O Jeſu! perfect exemplar of all ſanctity; who art graciouſly pleas'd to afford courage to weaklings, to confound the ſtrong:

1. Give me a noble *Generoſity* to ſet upon *Virtue*; that I may with vigour, alacrity, and promptitude, vanquiſh all ſloath and neligence.

2. Give me a diſcreet *Severity* to ſet upon my ſelf; that the caitiff pleaſures of fleſh and blood make me not relent in my labours.

3. Give me a meek *Benignity* and ſweetneſs of heart, that I may peaceably, patiently, and joyfully, paſs over all difficulties, remain always ſolac'd and ſatisfy'd wich thy good pleaſure, and permiſſion, and perſevere conſtantly in theſe my pious practiſes and reſolutions.

The Second Exerciſe.

Of the Theological Virtues, and firſt of Faith.

1. *The Eſſence of Faith.*

Faith is a Theological Virtue, elevating and enabling our Souls to an aſſur'd (tho' obſcure) knowledg of all ſuch things, as are reveal'd by God.

PRoſtrat again, and humbled even into the center of my own nothing, I repreſent

my ſelf before thy ſupream Majeſty; (O dread Soveraign of heaven and earth!)

I acknowledge, (O prime, infallible, and only eſſential verity!) that the *Juſt man lives by Faith*; that by it only I *can have acceſs* unto thy Sacred Majeſty; and that without it, it is not only vain to pretend, but altogether *impoſſible to pleaſe thee.*

I believe, O my Lord, that Faith is the firſt ſtep of my Pilgrimage towards heaven; the neceſſary foundation, whereupon I muſt raiſe the high edifice of my deſir'd perfection; and the very ſubſtance and ſupport of all my hope of future happineſs in thy bleſſed eternity.

I alſo moſt gratefully confeſs, that *Faith* is a gratuit gift of thy meer mercy, and gracious bounty; which alone mov'd thee to infuſe it into my undeſerving ſoul in Baptiſm, O love! O liberality!

But, ah my unfaithfulneſs! how poorly have I perform'd my then made public promiſe and profeſſion? Alas, my diſloyal Soul! Thou haſt not liv'd acording to *Faith*'s Laws; thou haſt little lov'd thy Lord, leſs thy Neighbour, and leaſt of all thine own ſelf: Thou haſt ſcarcely dreaded thy ſupream Creator as thy ſevere Judg, much leſs honour'd, ſerv'd, and obey'd him as thy ſweet Father. Thy *Faith* has been hitherto dead, and thy barren tree has not yet budded forth into bloſſoms, nor born any fruit of good works.

O pious and potent Lord! Curſe not preſently this fruitleſs fig-tree, leſt it forthwith wither away into nothing! O cut me not yet off, nor caſt me ſuddenly into the fire, as I have moſt juſtly deſerv'd, for having thus long poſſeſs'd a place in thy Garden without any return of profit to thee, my heavenly Planter! O ſpare me one year longer, (Divine Husbandman!) dig about me, and refreſh my dryneſs with the ſweet ſtreams of thy infinite mercy, that I may ſpring forth into fruitful works, worthy my *Faith* and profeſſion.

Quicken, renew, revive, (O bountiful Lord!) thine own gracious gift of *Faith* in my Soul, which is dull'd, deaded, and almoſt deſtroy'd and choak'd up, with the venomous weeds of my willful ſin and negligence! O give me a freſh ſupply of celeſtial light and ſtrength, enable my poor Soul to pour forth her ſelf here in thy Divine preſence; receive thy now repenting and returning Child, pardon mercifully his paſt diſloyalties; and graciouſly accept theſe hearty proteſtations of his moſt ſincere fidelity for the future.

I believe, (O eternal Truth!) I believe all, that thy ſelf haſt ſaid in thy ſacred Scripture, and reveal'd to thy dear Spouſe, the Catholic-Church, as moſt ſure and certain verities. Yes Lord; thy words are indubitable, thy Church is infallible; and I will ſooner believe my ſelf not to live, than ſuſpect thy Prophets, Apoſtles, or their Succeſſors in thy Church,

(by whoſe mouths thou ſpeak'ſt) to be Authors of the leaſt falſhood.

I will therefore expect no greater evidence in this life, in theſe ſecret and ſacred myſteries of *Faith*, than thy Divine Revelation, and thy holy Churches aſſertion. Ah, my ſoul! how well is it for thee, that thou art uncapable to Dive into the Councels of the Divinity? *What were the merit of thy Faith, if thine own reaſon could yield thee an infallible certainty?* To clear it, alas! were to ruin it; to draw the curtain, which obſcures it, were to bereave it of its moſt convenient cloathing; to examin it too punctually were to diſtruſt thy God: wherefore my Soul do's humbly and heartily ſacrifice to thee, her Soveraign Creator, the nobleſt faculty wherewith thou haſt endowed her, which is her *Underſtanding*: She willingly ſubmits it (by an abſolute captivity and blind obedience) to all thy Divine Decrees, Laws, and Ordinances, without queſtioning how, or why: I receive all intirely, univerſally, ſingularly, each ſentence of Scripture, each ſanction of the Church; without the leaſt exception, choice, reſerve, or diſtinction: *I beleive all, O Lord, help my unbelief.*

2. *The Material Object of our Faith.*

God is the material object of our Faith; who has reveal'd all truths, which are to be believ'd.

THou (O Eternal Unity of Eſſence, O ineffable Trinity of Perſons, O Father, Son,

Son, and Holy Ghoſt, in whom all things live, move, and have their being!) art the prime object of my *Faith*; to whom all truths are to be referr'd, as the firſt and infallible rule of all verity.

Thou haſt reveal'd thy ſelf, as an infinite, independent, eternal, perfect, and Omnipotent Creator of all things, Conſerver of the whole Univers, Governor of Heaven and Earth, Glorifier of Angels, Redeemer of Sinners, Juſtifier of Saints, firſt Author, and final End of all Creatures. I believe, adore, admire, and melt away in the meditation of theſe thy marvellous greatneſſes, and Glories.

Thou haſt deliver'd unto me by thy Apoſtles, (the faithful Interpreters of thy Word and Will) a ſhort *Symbol*, as a compleat abridgment of the truths, I am bound to *believe*; of the good things, I am to *hope* for; and of the bleſſed objects, whereon I am to fix my *affection*. O Divine Creed! little in expreſſions, but large in myſteries; containing ſweet milk for Children, and ſolid meat for Men; I firmly credit each tittle, thou contain'ſt in the ſame ſenſe and meaning, it is to be believ'd: I will frequently repeat and ruminat each one of thy ſublime articles; when I riſe, I will remember thee; when I betake me to my reſt, I will recite thee: Thou ſhalt be my Garment to adorn me, my Glaſs to dreſs me, my Corſlet to defend me, till I come to thy bleſſed Kingdom, (*O Father Almighty, and all Mercy*!) where thy ſelf in clear viſion, wilt be the re-

veal'd object of my *Faith*, the final accompliſher of my *Hope*, and the rich recompence of my *Love*, *in thy life everlaſting.*

3. *The Formal Object of Faith.*

Divine Revelation, is the formal object of our Faith: by which truths are deliver'd from God to man in divers manners.

THOU haſt made man, and plac'd him in this world, (O Soveraign Creator!) to know, ſerve, love, and pleaſe thee; and to praiſe thee eternally in the next world: But how, alaſs! can he arrive at this end, or hope to hit this mark, unleſs he be heightned above his depreſſing earth, elevated beyond his droſſy ſenſes, and enlightned with a more ſublime knowledge, than his own weak reaſon can reach unto? Thy ſupernatural aſſiſtance, (O Divine bounty!) is neceſſary to raiſe him to theſe Bleſſed Objects, which are above nature: His blindneſs is too great, and his ignorance is too groſs, to diſcover *the Myſteries of Faith*, and ſecrets of Religion: He muſt learn this Science from thy ſelf, (O ſupream Verity!) and this aſſurance muſt be deriv'd from thine own Divine Revelation.

And this thou haſt abundantly perform'd, (O immens fountain of all Truth!) *at ſundry times, by ſeveral means, and in divers manners,*

1. By

1. By outward words; forming voices (as it were) in the air, to inform us of thy will.

2. By ſpeaking to our hearts, which thou diſpoſeſt to underſtand thy heavenly inſpirations.

3. By interpoſing the Miniſtry of thy Creatures to denounce thy commands: Teaching us by thy Angels, preaching to us by thy Prophets, inſtructing us by thy Apoſtles, informing us by thy Scriptures, which are miſſives, ſent from thine Omnipotency, declaring to us mortals thy pleaſure.

4. By Viſions, either purely Intellectual, (as in S. *Paul*;) or Imaginary, (as in *Jeremy*;) or Real, (as in *Daniel*;) all ſhewing by ſilent ſigns and reſemblances, what thou wilt have effected.

5. By Dreams, when the outward ſenſes being ſhut up from all diſtracting objects, our ſouls are ſweetly inform'd of thy Divine Verities.

6. By Raptures, when our Elevated ſpirits, inflam'd with heavenly love, are for a time interdicted the uſe of their Corporeal ſenſes and Operations, and totally taken up in the contemplation of thy infinite beauties and perfections.

7. By thine own dear Son, our ſweet Saviour; (*in whom were hidden all the Treaſures of thy Divine Science*:) Him thou ſentſt us, (O eternal and ever loving Father!) from heaven to earth, *to be our Doctor and Maſter*, and to teach us thy heavenly Truths, by his own divine mouth.

O my God! how great is thy love in all theſe manifeſtations, and how great is my obligation for all theſe thy mercies? In how many languages doſt thou ſpeak to my deaf Soul? Be thou eternally prais'd, for all thy comfortable words, revelations, viſions, raptures, inſtructions, which thou haſt conferr'd upon all thy Saints and Servants; but above all, for ſending thy beloved Son, thy co-eternal, co-equal, con-ſubſtantial, increated, and yet incarnat Wiſdom; to reveal the myſtery of thy Law, the immenſity of thy Love, the marvels of thy Mercy: O my Soul! What glory is it, to be inſtructed by Gods own Son? O my Lord! how pleaſing are thy words to my pallat? how far more ſweet are they to my heart, than *is honey, or the honey-comb* to my mouth?

4. *The Rule and Judg of Faith.*

The Rule and Judg, to diſtinguiſh between Divine Revelations, and Diabolical Deluſions, is the Catholick Church, which alone has power to explicate the Scriptures, and judge of Tradition.

BUt ſince I find my ſelf unfit and unworthy, to whom thou (O my Supream Soveraign!) ſhouldſt particularly reveal thy Divine ſecrets: Behold, I here abſolutely renounce all relying upon any ſeeming inſtinct, ſelf-judgment, or proper reaſon, in matters of my *Faith*; and intirely ſubmit to that

Judg

Judg whom thou haſt appointed to regulate, inform, and command me.

Yes, (O Jeſu my loving Saviour, the only revealer of all *Faith*, and prime Author of all Truth!) Thou haſt eſpous'd to thy ſelf, and eſtabliſh'd for thy ſervants an *infallible Church*, as an unſhaken Pillar to lean upon, a ſolid ground-work to build on, a skilful *teacher and ſuggeſter of all neceſſary tenents, a ſpeaker by thy Spirit*, and an expounder of thy words.

To deny this, (O my God) were to ſlander thy Providence, and ſuſpect thy Juſtice: Can I doubt, but the ſame Providence, which ſo eminently preſides in all human affairs, ſo plainly appears in the daily ſupply of my corporal neceſſities, and which has given me a Sun, by the light whereof I may guide my bodily ſteps from error, during this my lifes Pilgrimage; has not alſo ordain'd an infallible and ſafe conduct for my immortal Soul, to guide it in its way to Eternity?

Has thy Juſtice commanded me to believe, love, and ſerve thee, (O my Soveraign Creator!) upon pain of Eternal puniſhment, and has not thy goodneſs ſufficiently ſhewd me the means and manner whereby to effect it?

Be thou eternally bleſs'd, (O my merciful Lord God!) and thy Providence ever prais'd; which has left me a *ſacred Church*, to which I may ſafely give credit; ſince *he, that hears her, hears thee*, who art her Inſpirer, Governor, and Protector.

Behold,

Behold, (O my Lord!) I will pull down the Sails of my own ſoaring judgment: Avant all you Hereſies, Singularities, Sects, and Self-opinions; here I will dwell, ſince I have adviſedly choſen it: in this *Ark* I fear no Shipwrack; in this *Heaven* I may ſafely caſt my Anchor; in thy *boſom, and embraces*, (O dear Mother!) I reſt ſecure and ſatisfy'd. I believe what thou tell'ſt me, admit what thou determin'ſt, reject what thou refuſeſt: I embrace all thy holy definitions, (concerning Grace, Juſtification, Sacraments, and all other Tenents whatſoever, conteſted by contentious Hereticks) as ſo many Heavenly revelations: and I hearken to thy Doctrin, as to the voice of the Divinity; ſince the ſame Spirit, which ſpake to the world in the Apoſtles, continues in their Succeſſors, which are thy preſent Paſtors.

O what Joy, what Comfort, what quiet, what aſſurance brings this propoſition: *Chriſts true Church cannot Erre?* She never yet err'd, ſhe never ſhall for the future; the malice of Hereticks, and rage *of Hell ſhall never prevail againſt her*: God is her Head, her Guide, her Inſtructer, *even unto the end of the World.* O my Soul! how good is it for us to be here, where only happineſs can be hop'd; and elſewhere is nothing but darkneſs, error, and damnation! *Thou haſt not done thus*, (O moſt loving Lord!) *to every Nation*; 'tis thy ſpecial grace and goodneſs to my undeſerving Soul, for which ſhe ſhall ever ſound forth the ſacred Anthems of thy praiſes.

5. *The*

5. *The Motives of Credibility.*

Chriſt himſelf is the founder of our Faith: The Greatneſs of the Church: The Quality of the Doctrine: The Means, by which it was planted and propogated.

WHen I conſider thee, (my dear Saviour!) to be the Origin, Founder, Denouncer, Teacher, and Eſtabliſher of my *Faith*; Oh how can I doubt of its verity and ſincerity! Thou (Lord!) art all truth, all might, all wiſdom, all goodneſs: Thou haſt confirm'd thy myſterious words with *ſuch miraculous works, as none Could effect*, but by divine aſſiſtance: *O how credible are thy Teſtimonies?*

When I weigh the wonderful greatneſs, glory, and ſplendor, of thy dear Spouſe the Catholick Church; her antiquity, extent, ſucceſſion; her eſtabliſhment, order, union; her charity, conſtancy, ſanctity, and all other her advantages and prerogatives; (which would fill whole volumes to explicate;) am I not ſufficiently convinc'd, that ſhe is not built up by human policy, but is the work of thy heavenly power? *O City of God! what glorious things are ſaid of thee?* which haſt ſuch excellent ſuccours from above; ſuch admirable ſucceſs againſt thy enemies; ſuch amiable ſweetneſs to confer upon thy faithful children!

When I ponder the quality of the doctrine, ſo pure, ſo perfect, ſo holy; forbidding all Sin,

Sin, even in the leaſt thought or deſire; teaching all Virtue; tending to a ſupernatural end, (as ſelf-hatred, contempt of all temporalities, *&c.*) and ayming (O Lord!) at thy holy Love and union: How clearly dos it appear to proceed from thy ſelf, the pure ſource of all ſanctity and perfection? Alas! how unproportionable is mans weakneſs and wickedneſs to think of a Doctrin ſo conformable to thy Divine Greatneſs?

When I alſo meditate on the means, whereby this *Faith* was at firſt planted, and ſoon after propagated to the utmoſt end of the world; I clearly behold a hand of Heaven, and an evident draught of thy infinite power and providence. Twelve Apoſtles, poor, powerleſs, creditleſs perſons, (propoſing things contrary to mens natural appetites, and of moſt hard digeſtion to fleſh and blood) to give Laws to the whole world! to conquer and convert the Emperors, and Kings of the earth riſing in expreſs oppoſition againſt them! I plainly perceive thy co-operation, *O Father of Heaven, and thy chooſing of weaklings to confound the ſtrong.*

'Tis thou alone canſt be maſter of this ſacred ſcience; and I may with an humble confidence cry out: *If this be error,* (O Lord!) *'tis thy ſelf haſt deceiv'd me*; ſince thou haſt led me into this belief, by perſons of ſuch ſanctity, and confirm'd it by prodigies of ſuch efficacy.

6. *Reſolutions concerning Faith.*

AND now, (my dear Lord and Lover!) I offer thee my poor heart, repleniſh'd with all theſe Acts, Affections, and Reſolutions. O that I might dy for the defence of theſe infallible Verities? How willingly would I lay down my life, and ſhed every drop of blood in my body, for each part and parcel of this my *Faith* and profeſſion?

Thou, O Jeſu! art God-Man, and Man-God: Thou art *the Way, the Truth, and the Life.* O that I might be torn in a thouſand morſels for following this way, believing this Truth, loving this Life!

Thy Church is infallible, and her deciſions indubitable. O that occaſion were offer'd of a thouſand deaths, ſwords, fires, torments, to try my fidelity in this aſſur'd particular!

But how reſolveſt thou, (my feeble ſoul!) upon theſe high and Heroic exploits, who art ſo ſubject to faint, and to turn coward upon far leſs occaſion? Alas! haſt thou not often bely'd thy Faith by thy works, without any conſtraint or contradiction? Thou confeſſeſt a *Saviour*, needy upon earth, and naked on the Croſs; and yet thy covetouſneſs is inſatiable! A *Saviour* humble and contemn'd; and thou breath'ſt nothing but ambition! A *Savionr* meek, merciful, patient; and thy enmities are immortal, thy injuries intolerable, thy hatred irreconcilable!

Ah

Ah weakling! Thou yieldeſt at a pins-pricking, how wilt thou ſtand at the ſwords piercing? If ſtraws make thee ſtumble, how wilt thou ſubſiſt againſt darts? Conquer thy ſelf firſt in theſe leſſer skirmiſhes, that thou mayſt be conſtant in thoſe greater combats.

O my Lord! *I am reduc'd to nothing:* I praiſe the Conquerors, but my ſelf periſh in the ſmalleſt conflicts: I am too conſcious of my own frailty, to confide in my own forces: Yet I deſire to imitate the invincible courage of holy Martyrs, and tender Virgins, who for this *Faith* endur'd ſuch Torments. Thou (Lord!) *art my only ſtrength* and confidence: O let thy grace, (which is never wanting to them that truſt in thee,) powerfully ſupport, and ſhield me (thy weak, yet willing Souldier) with faithful courage and perſeverant conſtancy in the day of battle; and whenſoever time or occaſion ſhall exact a tryal of my true fidelity, thou (O Saviour Jeſu, the Author and finiſher of my *Faith*!) who haſt call'd me, ſought me, found me, carry'd me home to thy fold, and number'd me amongſt thy Sheep; Grant, I beſeech thee, that I may lead a life correſpondent to my *Faith*, and that my manners may be conformable to thy merciful illuminations: That after the imperfect and obſcure knowledge of this world, I may finally arrive to the pure knowledg of thee in the other; where with thy Saints, I hope to behold thee face to face, by the light of glory in thy bleſſed Eternity.

7. *A triple Practiſe; and the Concluſion if thoſe Acts of Faith.*

IN the mean ſpace, I will by thy bleſſed aſſiſtance, (O divine bounty) daily and diligently prepare, encourage, and fortify my Soul with theſe three pious practiſes.

1. Since *Faith* is the fountain of all Grace, the life of my ſoul, the ſoul of my love, the ground-work of my ſalvation, the only Eye, by which I can view heaven thro' this veil of mortality, the root of all that is truly good, deſirable, amiable; and yet this ſo neceſſary a good, (O eternal Goodneſs!) is thy free gift: I will inſtantly beg it of thy bounty, and never ceaſe crying out, in imitation of thy Apoſtles; *Lord, encreaſe my Faith.*

2. Since the want of this lively and active *Faith*, in ſuch things as concern thy divine honour, (O dread Soveraign!) and my own happyneſs, is the chief cauſe that I have paſs'd and loſt ſo many years, days, and hours of my ſhort life, without making any progreſs in thy love, or profit in virtue; My ſoul ſhall henceforth inhabit Heaven; my ſpirit ſhall be no longer link'd to theſe ſenſible objects, but ſhall look upon things to come, as if they were preſent truths: Ah World! what art thou to me, who am made for an Eternity? O Earth! how I loath thee, when I behold Heaven!

3. Since my *Faith* is thus ſetled, my conſcience thus quieted, my mind thus reſolv'd upon ſuch

ſuch evident grounds, ſuch infallible Principles; Let Hell vomit out all its malice by Heretics mouths againſt theſe my Tenets; Let all the dead ariſe from their graves, to tell me I am deceiv'd; Let Angels and Saints deſcend from Heaven to Evangelize a new doctrin; Let all Chriſtians upon Earth revolt againſt this, and receive a contrary belief; I will ſtill remain ſtedfaſt in my choice, and firm in my ſtation: not only for the miracles, which have confirm'd me, and marks of truth, which have ſeal'd my ſecurity, and thy Churches infallibility: but becauſe thou (my Lord!) who haſt thus illuminated my ſoul with the ſupernatural light of *Faith*, which thy Church teaches me, art Truth it ſelf, and canſt not poſſibly deceive me.

Lord I believe thy ſelf, and thy ſacred Church: This is the ſum of my belief: This is my preſent profeſſion and proteſtation before Heaven and Earth: Here I live, here I will dy: Supply my defects, (O indificient fountain of all goodneſs!) and ſtrengthen this my *Faith* by thy efficacious Grace, even to the laſt gaſp. *I believe in God, &c.*

The

The Third Exercise:

Of Hope.

1. *The Definition of Hope.*

Hope is a Theological Virtue, enabling and enclining our ſouls to truſt in God, as their proper and ſoveraign good, by means of his grace, and good works.

O Moſt infinitly amiable Lord God! who of thy meer, unmeaſurable, and boundleſs mercy, haſt thus fill'd my *Underſtanding* with true *Faith*, whereby I have profeſs'd to believe thee, and all thy reveal'd Verities; confeſs'd thee to be the only object of my deſires; and acknowledg'd thee the Author of my beginning, preſerver of my Being, and the bleſſed end, I aim at.

Repleniſh now my *Will* with Heavenly *Hope*; that I may patiently, and perſeverantly, chearfully, and couragiouſly, expect the performances of thy faithful and infallible promiſes.

Lift up my ſoul (O powerful Lord!) from her natural weakneſs and unwieldineſs; that ſoaring aloft upon *Hopes* ſacred wings, ſhe may attentively look on thee, and always aſpire towards thee, her only ſecure Center,

and the ſweet accompliſhment of her deſires and pretenſions.

Thou (O Soveraign Goodneſs!) art all amiable, and therefore all deſirable; But alas! I am yet far from thee, I ſee but a glimps of thy glory; I behold thee at a great diſtance, thro' the *dark proſpective-glaſs of Faith*; I enjoy not thy beatifying preſence, thy perfect love, thy Heavenly happineſs: My ſoul is not yet diſengag'd from her clog of clay, ſhe has not yet triumph'd over her Temptations, trampled upon the bellies of her enemies, Satan, Sin, and Senſuality; nor crown'd her virtues with final Perſeverance.

Theſe heights are the objects of my *Hope*, and I reſt aſſur'd, that I may by thy helping grace, (O bountiful beſtower of all bleſſings!) arrive at all theſe happineſſes.

Ah! my immortal Soul! what need'ſt thou but thy God? what deſir'ſt thou but his favour and friendſhip? Canſt thou content thy covetous appetites with natures poor, imperfect, and periſhable accommodations? Alas! how unneceſſary are they in order to thy Soveraign good, how unaccompliſh'd, how unſatisfactory?

But to deſire thee (O only amiable object of my wiſhes!) is true felicity: Be thou therefore henceforth the whole aim of my love, and ſole ſcope of my endeavours: O let my ſoul be totally taken up with this ſtudy, to turn from creatures, and return to thee, her only deſirable Creator!

Yes,

Yes, Lord; As the tir'd and thirſty *Hart* ſeeks after the living fountain; ſo do's my faint ſoul deſire thee, (O lovely ſource of all ſweetneſs!) When, O when ſhall I attain to thee, poſſeſs thee, enjoy thee; when ſhall I appear in thy ſweet preſence, and be fully inebriated with thy only ſatisfying pleaſures! By thy grace (O merciful Maker!) I may get theſe Glories; and by a good life, I ſhall in ſome ſort deſerve the performance of thy Promiſes.

I will now therefore ſtrive (O my God!) to correſpond to thy never-wanting Grace: I will preſently, ſeriouſly, and vigorouſly ſettle my ſelf to live virtuouſly: And tho' my paſſions are violent, my imperfections many, my offences grievous; yet thy grace is ſtronger, thy goodneſs greater, thy mercy more powerful; all which give me hopes of victory over my ſelf, and from thee, confidence of pardon, and compaſſion.

2. *The main motive of Hope is Gods great Mercy; ſhewn at all times, in all places, to all conditions.*

O My meek Creator! how infinit is thy Mercy! how can I conſider it, and diſtruſt thee? Thou at firſt brought'ſt forth Angels and men out of their eternal Nothing, to a glorious and bleſſed Being. After ſin, thou provid'ſt a preſent remedy, and promis'dſt a powerful Redeemer: In Heaven, thou recompenceſt thy Saints above their

hopes or deſerts: In Hell, thou puniſheſt with leſs rigour, than thy Enemies malice requires: On Earth, thy glorious beams of providence ſhine upon all thy Creatures: rich and poor, great and ſmall, Saint and Sinner, Jew and Gentile, Chriſtian and Pagan: Am I wicked? Thou ſweetly woo'ſt me to pennance: Am I penitent? Thou willingly receiv'ſt me to pardon: Am I juſt? Thou conſerv'ſt me outwardly, comfort'ſt me inwardly, and encourageſt me to perſeverance with infallible promiſes of eternal pleaſures in thy bleſſed Paradiſe.

O mercy! the ſweet refuge, and ſecure harbour of my Soul: ſhall I not hope in thee, ſo immenſe, ſo infinite, ſo ready, at all times, in all places, to all conditions? Yes, I will rely on thee, O my only comfort! I will repoſe in thee, in all the accidents of this my weariſom Pilgrimage, in my languor and health, in adverſity and proſperity, life and death, for time and eternity.

And when further, I duly dive into thy Paternal Providence, (O heavenly Father! which furniſhes all things with all neceſſaries to compaſs the end of their creation; taking care of the ſmalleſt Birds, Beaſts, Flyes, Fiſhes, Plants, Minerals, all: ſhall I doubt of thy ſolicitude for my ſoul, the moſt excellent of them all, made to be maſter of them all, form'd and faſhion'd to thy own divine reſemblance? O my Creator! how glorious things do I expect from thy bounty, which has con-

conferr'd ſuch plenty upon theſe thy leaſt creatures?

Thy Power alſo ſupports this my *Hope* and confidence: who can take my ſoul out of thy hands, if thou wilt ſave it? What are Hells powers, compar'd to thy omnipotency? What ſhackles of ſin can hold me, if thou wilt break them? Thou (Lord!) canſt lift up my drown'd ſoul from the deluge of vice to the piety of Saints, to the purity of Angels, to the perfection of Seraphins, in a moment, ſooner than I can ſpeak a word, think a thought, or twinkle with my eye.

And thy *fidelity in the performance of* thy promiſes, (O juſt God!) confirms and comforts me in all the premiſes: For *Heaven and Earth ſhall paſs, but not a tittle of thy words ſhall periſh.*

3. *Other Motives of Hope.*

Gods great Benefits are alſo powerful motives for us to place our Confidence in him: Eſpecially, his Creation, Redemption, Vocation.

HOw can I weigh thy wonderful Benefits, (O moſt bountiful Lord!) And not eſteem them as ſo many ſacred pledges of thy eternal love to me, and ſtrong pillars to ſupport my confidence in thee? Thou createdſt me freely, willingly, unconſtrainedly of nothing; and *canſt thou hate thine own handy work?* Thou gav'ſt me a noble Being, and

ſhall I doubt, but thou wilt give me a perfect and accompliſht Being? Thou mad'ſt all for me, and me for thy ſelf; and may I not hope, thou wilt bring me to thy ſelf? Thou conſtitutedſt me King of thy creatures, wilt thou caſt me only off, and not govern me with thy creatures? Thou deſign'dſt me for thy glory, and wilt thou deſtroy me for eternity? No Lord? Thou wilt in thy good time compleat thine own purpoſes in me, and finiſh theſe bleſſed beginnings.

Thou (O ſweet Redeemer!) undertook'ſt a thirty-three years Pilgrimage upon earth to ſeek me a loſt ſheep; wilt thou reject me ſeeking after thee? Thou haſt lov'd me, and loſt thy life for me; and can I imagin, thou wilt ever leave me, unleſs I firſt leave to love thee? O love! capable to cure all ſickneſs, able to give life to the dead! Ah my heart! How canſt thou chooſe but be ſoftned to compunction, and heightned to confidence, with theſe efficacious comforts and ſweetneſſes.

Thou haſt not only deliver'd me from ſin, but call'd me to ſanctity, *with thy holy Vocation*; giving me thy grace in Baptiſm, continually repairing it with thy other Sacraments, ſeparating me from the vaſt multitude of Infidels and Hereticks, which are out of the Church the way to beatitude; not only permitting me to poſſeſs a place amongſt thy faithful Chriſtians, but ſetting me in an high and honorable condition, wherein I may make uſe of all aids, all helps, all means, to further me in virtue and

good-

goodneſs in this life, and to purchaſe glory in the next. O loving Lord! How greatly do all theſe endearings demonſtrat the earneſt deſire thou haſt to ſave me?

If thou art further call'd to the more perfect ſtate of Prieſthood, or Religion; O how highly do's it inforce this motive of thy Hope.

O my God! how infinite is thy goodneſs; how manifold thy bleſſings, how innumerable thy benefits, corporal and ſpiritual, general and particular, perform'd and promis'd? And can I ſuſpect that thou, who haſt done ſo much for me, wilt not accompliſh what is yet behind? O my Lord, my life, my love! I put my whole confidence in thee, and expect from thy bounty all the benefits, thou haſt promis'd me, becauſe I know, thou art truth it ſelf, which never can deceive, nor be deceiv'd; but thy Word is infallible, and thy Work immutable.

4. *Fear is alſo to be joyn'd with our Hope; becauſe God is terrible in his works, in his chaſtiſements, and in his Counſels.*

YEt leaſt *Hope* without *Fear* may make me inſolent and negligent in providing for my Salvation: crucify my fleſh with thy *Fear* (O my Lord!) for I tremble at thy Judgments: O give me a chaſt and filial apprehenſion of thee (my loving Father!) that I may reverently and inceſſantly honor thy infinit Mercy, and never dare diſpleaſe thy dread

Majeſty: Give me that *Fear*, which is *Hopes daughter*, and begotten by thy pure Love in my ſoul; that my continual care may be to pleaſe thee, purely and perfectly for Thy own ſake, not ſervilely for my own intereſt.

'Tis true (O my Lord) my Sins are many, and grievous; I confeſs it, and am confounded and affrighted at the memory of them: But is there any blemiſh ſo foul, which my Redeemers blood can't cure? Thy mercies and merits (dear Saviour) are ſo immenſe, that ſhould my conſcience alone be burden'd with all the offences of all mankind, I would not deſpair of thy pardon: I will therefore remember thy ſacred Wounds (O Jeſu!) and there will I confidently hide my ſelf, till my iniquities be paſs'd over.

Thou ſay'ſt (O eternal Lover!) *As I live I deſire not the death of a Sinner, but rather that he return to me and live*: And I alſo cordially, hopefully, and confidently anſwer: *As I live, I deſire rather to dy, than to commit a deadly ſin*; and I beſeech thee to take my ſoul out of my body, before thou tak'ſt thy love and this reſolution out of my ſoul.

O generous Reſolution! O the infinite mercy of my bleſſed Creator! And can'ſt thou any longer doubt (my Soul) but the ſame divine goodneſs has eternally choſen and predeſtinated thee to his glory, which has now thus graciouſly endu'd thee with theſe heroic thoughts, ſo befitting thy duty? What dread'ſt thou, O thou of little Faith! *He has bleſs'd thee with ſpiri-*

ſpiritual bleſſings; choſen thee before the foundation of the world; predeſtinated thee into the adoption of a child, thro' Jeſus Chriſt, according to the reſolution of his good pleaſure.

O my Lord! bleſſed be thy eternal Love, & ever prais'd be thy infinit Mercy! how happy art thou, (my poor Soul) & how much oblig'd to thy dear and dread Soveraign, who has vouchſaf'd a favourable glance of his eye upon thee from all Eternity. Lord! I will henceforth love thee, as an obedient child do's his loving Father; I will ſerve thee couragiouſly, cordially, and cheerfully, for thy own infinit goodneſs ſake, which has given me ſuch hopes of my being enroll'd amongſt thy adopted children, and of having a bleſſed portion allotted me in thy heavenly inheritance.

5. *The Sins, contrary to Hope, are Deſpair, Preſumption, and too much Confidence in Creatures. Deſpair is a certain averſion from Beatitude (or rather, a leaving off looking after it) under a falſe colour of impoſſibility to attain it.*

GRant yet furthermore (O moſt gracious Lord God!) that I may not ſo dread thy Judgments, as to deſpair of thy Goodneſs: O let me never be ſeiz'd with the leaſt diſguſt againſt piety, or diſtruſt of thy promis'd Beatitude: Let me at no time deſiſt from patiently purſuing it, upon any pretence of impoſſibility to purchaſe it.

No,

No, My Lord, my Love, my Life, my Strength, my Mercy, my Refuge; to thy power all things are poſſible: I acknowledg thee to be the moſt undrainable ſource of all ſanctity, the bountiful giver of all grace, the encourager, Comforter, and raiſer up of ſinners: I hear thee ſpeaking to my dejected Spirit: *It is I, fear nothing*: I am thy protector, whereof art thou apprehenſive? I came to call ſinners, to cure the ſickly, to comfort the ſorrowful.

O my God! what ſweet and raviſhing Words are theſe to my ſad and ſinful ſoul! Art thou ſo good to the moſt wicked? O how gracious wilt thou be to them, that devoutly ſeek thee, deſire to pleaſe thee, and are unwilling to offend thee? O ever bleſſed be thy infinit bounty and benignity! Let the moſt deprav'd in the World leave off their ſinfulneſs, and look on thy ſweetneſs, and they may confidently hope in thy Goodneſs; and let the moſt holy ones inceſſantly and eternally praiſe the immenſity of thy Mercies.

6. Preſumption is a diſorder'd expectation of good things from the divine Bounty.

LEt me alſo ground all theſe my hopes of happineſs, purely in thy power, (O my Soveraign Lord and maker!) and upon thy promiſes; let me expect nothing from thy mercy diſorderly, nor from my own merits preſumptuouſly.

O my

O my poor ſoul! What folly, what frenzy, what vanity is it for thee to hope in thy own goodneſs, unſupported by the divine grace? to think of ſcaling Heaven, without Heavenly help? to dream, that in doing, or living contrary to thy own knowledg and conſcience, thou ſhalt gain ſo great a good, as is an eternity of glory? As tho' thou (my Supream Creator!) didſt ſo highly prize this caitif Creature; as not to puniſh him according to his wilful wickedneſs, or never deprive him of thoſe felicities which thou haſt laid up for thy faithful friends and favourites.

No Lord! Thou haſt diſpos'd all things in their due number, weight and meaſure; thou haſt ſet certain limits to thy creature, which are impoſſible to be paſs'd; and thou haſt eſtabliſh'd rules, ſerving for the ſecure guidance of ſuch ſouls to thy ſelf, (who art their final end and beatitude,) as will not peremptorily go aſtray, and deprive themſelves of thy bleſſings? O let me worthily call to mind thy wiſdom, greatneſs, and goodneſs, and never abuſe thy bounty and longanimity, by taking from thence occaſion, to continue in my malice and impenitency.

I fear thee, therefore (O my dread Soveraign!) Amidſt the heights of my *Hopes*: O let me not be daſh'd againſt the rock of *Preſumption*, having happily eſcap'd drowning in the gulf of *Deſpair*.

O my Lord! What skill, what care, what addreſs is neceſſary to ſteer this tottering Veſſel, that

that it may safely arrive at thee, its only secure Harbour; lest thou reject it as presumptuous, or detest it as desperate! Be thou the guide of my weak soul, O sweet Saviour! Let thy Spirit of discretion direct her in the middle track, that she neither lanch forth into the main of Presumption, nor be swallow'd up in the quick-sands of Despair. Let me hope for such happiness, in such measure, and by such means, as are most pleasing and agreeable to thy sacred Majesty. O let my Wishes be ever conform'd to thy will: Let my Hopes still rely upon thy mercies: And let my endeavours be alwaies to live in all purity, sanctity and perfection; that nothing may frustrate the happy accomplishment of my high expectation.

7. *Too much confidence in Creatures, is also contrary to our lively Hope in our Creator. And the Conclusion of this Exercise.*

THou only, (O my blessed Creator) canst bound my desires; Ah! What content can I take in the best of thy Creatures: Thou hast made my heart for thy self; and till it rests in thee, its true Center, it remains totally unsatisfy'd. O worldly glories! what are you but poor and perishing trifles, compar'd to my God's essential goodness?

Grant therefore, O my God! that I may so love all thy creatures, and make such use of all temporalities; that my hopes may never be unfastned from thee, my final and eternal happiness! Let me not rest in them as soveraign,

nor

nor purſue them as principal, ſince they are too vain and uncertain, too uncapable and unworthy to quiet and content my Soul, which aims at a higher mark, and hopes one day to behold thy amiable countenance more clearly than thro' Faiths glaſs, to contemplate thy lovely perfections without wearineſs, to enter into thy eternal Paradiſe, and be there ſweetly raviſh'd with the unveil'd rarities of thy Divinity.

Thou Lord! Art the only author of all my Good, and therefore the main object of all my Hope: Yet ſince thy paternal piety and providence has allotted ſecond and leſs principal cauſes to be aſſiſtants to me, in order to the deſir'd poſſeſſion of theſe cheif prerogatives, I will place alſo, in the ſacred *Humanity* of my Redeemer, in the powerful interceſſion of the *Virgin-Mother*, in the ſuffrages of the Heavenly *Angels* and holy *Saints*, ſo much confidence, as may not (in the leaſt meaſure) hinder, diſtract, or divert my full Hope from thy ſelf, who art my ſupream and only ſoveraign object.

And now, my God, the only deſir'd of my Soul! behold, I offer up unto thee all theſe acts of my *Hope* and *Confidence*: And here again I moſt humbly acknowledge, that thou haſt provided, both for my Body, and Soul in ſo convenient a manner, as no other but thy ſelf (O increated Wiſdom!) could have effected: To thee then I commit my ſelf and all that concerns me to be diſpos'd of now and ever, as

ſhall

ſhall be moſt pleaſing to thy divine honour, and moſt conform to thy eternal and equitable diſpoſition.

For ſince thy power, knowledg, and goodneſs, are infinit; what hurt can befal him, or what enemy harm him, who lives ſecure in thy ſacred friendſhip, and is ſhadow'd under the wings of thy Divine Protection.

For the future, (O my good and gracious Soveraign!) I will grave on the door of my mouth and heart, *Dominus providebit*; Our Lord will provide: Fear not, my ſoul! Our Lord governs thee, nothing can be wanting to thee: *God is for us, who dare be againſt us?* He places us near himſelf, let who will ſtretch their hands againſt us. Let Man, and Devil, Earth and Hell, fight againſt us; Thou Lord, art my Captain, my Comfort, my company: Thou, O JESU! art my victory, my glory, my crown, & my contentment; Thou O Chriſt! art my hope, my help, my happineſs: I will henceforth dread nothing, but to diſpleaſe thee, nor deſire any thing, but to love thee: I will reſt quiet, and confident under thy fatherly care, and powerful protection; come ſickneſs or health, welcom darkneſs or light, joy or ſorrow, plenty or penury, friends or foe, life or death, Heaven or Purgatory, Time or Eternity.

The

The Fourth Exercise.

Of Charity.

1. *The Definition of Charity, in respect of the Divine Majesty.*

Charity (in respect of God) is a Theological Virtue, elevating our Wills to a supernatural love and liking of God for himself, and for his own sake.

Several Acts of Love and Charity.

THou (O most amiable Lord God!) *art Charity, and he that remains in Charity, lives in thee, and thou in him:* O divine Love! O happy life! Lord give me this love, that I may thus live: draw my will powerfully by thy grace, to love thy goodnesses, greatnesses, and glories, with a supernatural liking of them for thine own sake.

Dispose me thy poor creature, (O Omnipotent Creator!) to form sweet Acts of thy sacred love; direct me to fix all my affections to thy only interests; destroy in me all selfishness; cancel all divertisments to created objects; and raise up my soul to a sincere desire, that thou alone should'st possess all such perfections, as are to thy self most proper and convenient.

I am

I am therefore moſt highly pleas'd, moſt heartily glad, and I moſt humbly congratulate thee (O my Lord!) that thou art even all that which thou art: and that thou enjoy'ſt thine own eternal Prerogatives, thy Unity of Eſſence thy Trinity of ſubſiſtences, thy Infinity of attributes, thy Power, Wiſdom, Bounty, Beatitude, Greatneſs, Glory, and all other the unconceivable goods and perfections flowing from thy divine Nature, and peculiar to thy eternal being.

O the inſcrutable and immens perfections of my God! how glad is my ſoul, that thou canſt not be fully comprehended, nor perfectly known by any created underſtanding.

I wiſh and deſire (Dear Lord!) the accompliſhment of thy moſt juſt Commandments; the augmentation of thy honour, praiſe, ſervice, and all that appertains to thy glory, or relates to thy greatneſs, with all the affections, which can poſſibly be conceiv'd by thy weak creatures capacity.

O my Lord! I will and deſire all this for thine own ſelfs ſake, with a love of perfect liking, benevolence, and congratulation for thy good; without the leaſt touch of concupiſcence, or proper intereſt.

O the joy and jubily of my heart, to conſider thee (the mighty Monarch of heaven and earth!) to be in thy ſelf and of thy ſelf, ſo great, ſo happy, ſo rich, ſo glorious! Oh! how ardent are my wiſhes that all things that have a being, would more glorify thee, more highly

highly exalt thy holy Name, more zealously ſeek thy honour, and more religiouſly reſpect and reverence thy Majeſty.

O that thy glory were infinitly greater in Heaven and Earth! O that all created liberties were more perfectly addicted to thy Love, and all Spirits had a clearer knowledg of thy incomparable goodneſs, excellency, and amability! And yet, how highly do's it pleaſe me, that all that, which the beſt of creatures can indeavour to do for thy Love and Service, is ſo far inferior to thy eſſential worth and dignity?

Live my dread Soveraign! be thou what thou art, Infinit, Eternal, Incomprehenſible! Remain (O powerful Emperour of the whole Univers!) for ever exalted upon the Throne of thine own greatneſſes and glories: I love thee in them all, and each of them in thee, as if I were all one with thee, they all mine own, and I equally concern'd in them all.

2. *The ſame Charity, wherewith we love God, induces us to love all his Creatures, our Neighbours, and our Selves.*

I Love all things, O my Lord, in thee and for thee. Thy Creatures are the products of thy power; they are ſo many bright beams iſſuing from thy bounty; they are under thy dominion and juriſdiction, thy proper goods and poſſeſſions and appurtenances to thy glory: Lord I admire, adore, praiſe and love thee, in all and every of them.

My Neighbour is yét a nearer ſhadow of thy goodneſs, (O divine Creator!) a livelier Image of thy greatneſs, thy own adoptive child, bought at the dear purchaſe of thy precious blood, & deſign'd to be partaker of thy heavenly Paradiſe.

O ſhall it ever enter into my heart, to hate, or offend any one of theſe thy lovely creatures? Is it poſſible, I can truly love thee (My Lord and my God!) and loath that ſoul, which is ſtamp'd with thy ſacred ſimilitude, intended for thy greateſt glory, and predeſtinated to ſing forth thy eternal praiſes amongſt the bleſſed quires of Saints and Angels? Ah! how can that body, which ſhall be one day rais'd again to Heavenly bliſs, imbelliſht with the glorious dowries of immortality, be now odious unto me, who aim at the like happineſs?

No, my Lord! I love my Neighbours moſt truly, tenderly, particularly, in thee and for thee: I will henceforth cheriſh them all for thy ſake, and contract a durable peace with them: Be they vicious, envious, ugly, ulcerated, they are ſtill my fellow Brethren, and thy lovely creatures, and therefore fit objects of my affection; Confirm me, O my God! in this ample and diffuſe charity: O let all my joy and complacency, all my wiſhes and deſires in loving them, drive at the only glory of thy infinit goodneſs.

And now, O my Lord and Lover! reflecting my Charity upon my own Soul; I moſt humbly beſeech thee, that I may henceforth ſo truly

truly love my own eternal welfare, as never more to adventure the loſs of thy grace, by the admittance of one wilful ſin.

Imprint, O my God, this important reſolution with indelible characters in my heart: Never to ſin wilfully in thy ſight, were it to ſave the whole World, or to gain Heaven to a million of ſouls; much leſs to pleaſe any earthly friend, or purchaſe any temporal Benefits; Ah, unequal change! Ah, poor return of profit! *to win a world and loſe my own ſoul.*

3. *Three effects of Charity,* 1. *It makes us truly love our Selves.* 2. *It contracts a friendſhip with God.* 3. *It is the form of all other Virtues.*

THou haſt no where expreſly enjoyn'd me to love my Self (O great Maſter of Perfection!) becauſe to love thee, ſeek thee, ſerve thee, perfectly, purely, punctually, is to love my ſelf ſolidly, truly, unfainedly.

Theſe loves, O my Soul! can't be the leaſt ſeparated: thou lov'ſt thy Self-really, when thou lov'ſt thy God intirely; thou hat'ſt thy Self abſolutly, when thy love has not his goodneſs for its object. Doſt thou not then hate thy ſelf, when thou hazard'ſt thy own Salvation? Do'ſt thou love thy ſelf, when by voluntary ſin thou leav'ſt thy ſelf in danger of eternal Death and Damnation? Do'ſt thou love thy Body, when thou pamper'ſt it, and permitteſt ſuch pleaſures, as muſt be paid with perpetual Puniſhments? O falſe, feign'd, and fooliſh, Affection, which

tends to thy own Ruine and Deſtruction! No, my Lord! 'Tis thy only Love, which is the true Model of Self-Love. O let mask'd, and miſtaken, Charity never more betray me; let me love my ſelf in loving Thee, ſerving Thee, obeying Thee, renouncing all Contentment, and deſiring thy only Satisfaction.

If you love me, ſays the Lord of Love, *you will Keep my Laws; and if you fulfill my Precepts you are my Friends*. O ſublime Dignity! To contract Friendſhip, and Familiarity with the King of Glory! O divine Promotion! *How highly are thy Friends honor'd*, O heavenly Monarch! *How firmly is their Principality eſtabliſh'd?*

Wilt thou not, O my Soul! court, cheriſh, and covet this ſacred Charity, which procures thee ſuch ineſtimable Nobility, pleaſure and profit? Ah ſilly Worldlings? what do you, what ſeek you? what pretend you? After all your pains, what is your pay at the beſt, but a little Pelf, a Puff of Honour, a Name at Court, a Favour from a King, a Friendſhip with an Emperour? and what is in all theſe, that is not frail, and full of Danger? Ah! how long will you ſweat in theſe unſure, and unſatisfying Purſuits? When as to be GOD's Friend, and Favorite, I am ſo, if I will, even at this very Inſtant. O the heavenly Prerogative of perfect Charity!

'Tis thou alone O glorious Charity, which giv'ſt Virtues their true Form, Life, Value, Worth, Denomination and Perfection: ſince that guid'ſt

guid'ſt them all to GOD, who is the End, to which they are to be referr'd, and to his Glory, for which they are to be practis'd, to make them truly Virtues.

To thee therefore, O King of my heart, I dedicate my Works: to thee, O my Soveraign good, my only End, and ſweet Center, I conſecrate all my future Endeavours. I will not now live, but to love thee; not breath, but to bleſs thee; not have any Being at all, but to be all thine. All I ſhall do, think, ſpeak, during the whole Reſidue of my Days, is deſign'd to thy Glory; I give up Tree, Branches, Leaves, Flowers, Fruit, all, to this only End by an entire, irrevocable, and eternal Donation. Whatſoever ſhall hereafter happen contrary to this my reſolution, I here proteſt in thy preſence, (O my God!) to be a meer ſurpriſal, and altogether involuntary; And therefore (now for then) utterly diſavow it; and chuſe thee, embrace thee, aim at thee (O my bleſſed Creator!) as the final period of all my Faith, Hope, Love, Actions, Intentions and Pretenſions whatſoever.

4 *The habit of Charity may daily encreaſe during this life.*

O Unlimited Virtue! of which a Soul is by ſo much the more capable and ſuſceptible, by how much ſhe has thee in a higher perfection: How paſſionatly do's my heart deſire the increaſe of thee?

O my Lord! I ask thee no enlargement of earthly treasure, no addition to my worldly goods or glories; I only beg the riches of thy pure Love, and a prosperous progress in thy perfect Charity; that I may seek thee in all, Love thee above all, and live content with thee, who art alone to me all and all.

And since each virtuous action encreases this divine and desireable habitude of Charity: Rouze up my Soul, be thou holily covetous to heap up Heavenly Jewels, lose no time, let slip no opportunity, lay hold on all occasions, to better thy Talent. Give grace to thy servant (O sweet Saviour!) to set vigorously upon all acts of Virtue, both great & little, that by both he may be a continual gainer of thy gracious favour and friendship, and become more and more agreeable to thy good love and liking.

Encourage me (O my God!) to climb up the several steps of thy heavenly Charity: O let the same merciful goodness, which has given it a *beginning* in my heart, augment it and bring it to its full growth and *perfection*: As I have for thy love rooted out all *affection to sin*, assist me now to implant Virtues in my Souls garden, that thou may'st finally *repose in it*, (*during the mid-day heat of my affection*) thus fitted up and prepar'd for thy desir'd Presence.

Grant (O most gracious Lord!) that I may never more so far forget my self, and forego my present resolution, as to fall into mortal Sin; which is the present death, absolute poyson, and utter destruction of thy divine Charity

rity. O love of my God! the life of my Soul, the Crown of my head, the chief Jewel of my heart! ſhall I loſe thee for any worldly profits, pleaſures, preferments? No my Soul! *Let us watch and pray, that we enter not into temptation*: Let our Love be active, that ſin ſeize not on us being idle: Let us frequently, and fervently, cordially, and continually, breath forth Acts of ſweet love to our ever loving Lord: O that we could ſtill do it all the moments of our life, and dy in the height of this divine exerciſe.

5. *Our Charity is to be duly order'd. 1. We are to love God, who is above us. 2. Our own Soul, which is within us. 3. Our Neighbor, who is near us. 4. Our Bodies, and all other things, which are under us.*

O That happy *ſpouſe*! in whom thou (O Lord!) wert pleas'd to imprint the perfect *order of Charity*: My Soul, is alſo thy dear Spouſe, (O divine Bridegroom!) order there alſo, I beſeech thee, thy heavenly love; ſeaſon all my affections with wiſdom and diſcretion; ſuffer me not to commit the leaſt injuſtice in my Charity; but to ſettle my love upon each object according to its true value, worth, and merit.

I love thee, (O my Lord! chiefly and ſoveraignly, I love my ſelf only for thee, purſuing nothing ſo paſſionatly, as my Souls ſalvation, that ſo I may more perfectly love thee,

more purely please thee, perpetually praise thee, and enjoy thee eternally. I love my Neighbor, as stamp'd with thy Image, design'd for thy glory: I love thy dear servants with complacency; I love mine Enemies with desire of their amendment: I love all rational Creatures with wishes of their progress, and perfection, in thy Charity: Finally, I love all things in their several orders to thee, their amiable Creator! and as they are more or less worthy before thee, who art the only Rule, and touchstone, of all my affections.

Lord! Regulate thus my love; Order thus my Charity; Let me henceforth prize all things with an equal and upright value: Let me look on *Silver* and *Gold*, as white and red clay, made precious only by mens erring opinions: On this Life, *as a vapour that appears for a little time, and then vanishes away*: On all corporal Beauties, as *Flowers soon fading*, whose end is deformity and rottenness: O let me not absurdly and ignorantly equal the bodies worth with the Souls dignity, Heaven with Earth; Eternity with Time; or Thee, my Creator, with thy Creatures.

Ah, my indiscreet Soul! how long hast thou been deceiv'd? how grosly hast thou hitherto transgress'd, and swerv'd from these sacred Rules? how confus'd have been thy affections? Alas! a poor created object, a pretended friend, a plastred countenance, a parcel of small and perishable conveniencies have so perverted thy judgment, troubled thy senses,

and

and taken up thy love; that thou haſt often prefer'd them before him, who produc'd thee, them, and all things, out of their eternal nothing.

Is it poſſible, that ſuch diſorder'd appetites ſhould maſter a rational Soul, indu'd with a being, to be wholly beſtow'd on divine love? O ſuffer it no longer, my loving Lord! Take up thy chief place in my heart, which only appertains to thee: Let it firſt cheriſh thy infinit Charity before all things; and lend ſo much and no more of its affection to all other objects, as thy heavenly love will permit and allow of.

6. *The Retinue and train of Charity.* 1. *Faith and Hope go before it.* 2. *The Interior and Exterior Acts march on each ſide of it.* 3. *The Effects of the Acts follow it.*

WHence is it (O my tepid Soul!) that, having ſo firm a *Faith* in thy Creators greatneſs, and ſo full *Confidence* in his goodneſs, thou yet remain'ſt ſo cold in his *Charity*? Ah my Lord! this defect may ſeem ſupportable in Infidels, who believe not thy ſupream power; and in Devils, who cannot hope in thy divine mercy, but in me, who am ſo well inform'd of both, 'tis totally intolerable. O ſhall the Earths frail beauties move the heart of their beholders to admiration? and ſhall not thy heavenly beauties, benefits, perfections, promiſes, inflame my Soul in thy affections? Yes, O my God! as I moſt unfainedly believe thee,

thee, and moſt undoubtedly hope in thee, ſo I cannot but moſt cordially love thee: And I I will endeavour accordingly to practiſe and produce ſuch acts, as are conformable to theſe my ardent affections.

O how glad is my heart, that thou alone art God! ſo good, ſo great, ſo eternal, in thy ſelf; ſo incomprehenſible in thy perfections; ſo amiable in beauty; ſo admirable in glory; ſo infint in felicity!

O when ſhall I perfectly praiſe thee; and powerfully excite all creatures by my example, to glorify, love, ſerve, and adore thee, as thy immenſe goodneſs deſerves!

Why then (my weak, wretched, wicked Soul!) O why haſt thou acted ſo often contrary to thy beloved Soveraigns glory? been an open enemy to his greatneſs? and ſo long injurious to his goodneſs?

Pitty and Pardon me, (O meek and merciful Creator!) be no longer depriv'd of the greateſt praiſe, a poor ſoul is capable to render thee: Lord! for the love of thine own honor change all ſinners affections, and draw from them thoſe reſpects, duties, ſubmiſſions, gratitudes, for which thy goodneſs created them.

O great Charity! how glorioufly art thou attended? how ample and magnificent is thy train of followers? how happy is that Soul, which becomes a Paradiſe of delights by harboring thee, O divine Gueſt! Oh that I were worthy to feel thy ſweet effects, O heavenly Virtue!

Fulneſs

Fulneſs of *Joy* is ever with thee; Abundance of *Peace* is thy inſeparable companion; and plenitude of *Mercy* is to thee a perpetual retainer.

O God! the ſoveraign *Joy* of all ſpirits, and Jubilation of all hearts! chear me amidſt this worlds calamities, with the ſolid comfort of thy only ſatisfying preſence, grace, and love, in my Soul.

O King of *Peace!* give me *Peace in my ſelf* by an abſolute union of all my inward forces, and faculties, to thy only glory: Give me *Peace with the Good*, by conformity of my converſation with them: Give me *Peace with the Bad* by bearing the injuries, they inflict on me: Give me *Peace with Thee* by an intire ſubmiſſion of all my wiſhes, and deſires, to thy holy will, and decree.

O moſt liberal Lord! Give me alſo the love of Mercy; that I may be ever pitiful and compaſſionat towards all poor and miſerable perſons.

Give me *the love of Beneficence*; that I may be always willing to ſuccor my neceſſitous Neighbor for thy ſake: *The love of Almſdeeds*, that I may be ready to relieve all his Corporal wants; to Feed him in his hunger; Refreſh him in his thirſt; Cloath him in his coldneſs; Ranſom him in his captivity; Harbour him, when he has no home; Viſit him, when he is ſick; and bury him when he is dead: *The love of Fraternal correction*; that I may charitably Correct ſinners; Inſtruct the ignorant; Counſel

ſel the doubtful; Comfort the ſorrowful; Bear all wrongs patiently; Pardon all injuries cordially; and pray for all the living and the dead zealouſly.

O my Lord! make my Charity efficacious; *Let not my love reſt in lip-language, but proceed to real performances* of all theſe outward, inward, Corporal, ſpiritual actions of piety, that in the dreadful and doubtful hour of my death, and thy judgment, I may find thee (my ſweet Saviour!) full of pity, and compaſſion towards my poor Soul.

7. *The Precept of loving God.*

God commands us in the Old Law, to love him with all our heart, ſoul, and ſtrength: Chriſt repeats it in the New, as the firſt and greateſt Precept. Acts of pure Charity.

THy Love (O my Lord!) is in it ſelf ſo excellent, and to my Soul ſo pleaſant: that ſhould'ſt thou perpetuate this divine gift to me on Earth, without ever beſtowing on me thy bleſſed Heaven; it muſt needs make me (in ſome ſort) happy. O my Soul! what is more precious than Gods pure love? wherin canſt thou, and all creatures employ your time and talents more profitably, than in admiring your Creators greatneſs, and loving his goodneſs?

Yet (O eternal Charity!) Thou alſo *command'ſt* me to love thee; and threatneſt to *lay miſe-*

miſeries on me, if I love thee not! Ah! Is it not alone miſery enough, not to love thee? Is there need of ſo many ties of Precepts, and threats of Puniſhment, to oblige me to thy love? O infinitly amiable bounty! Is not one ſtroke ſufficient to mollify my ſtony heart, *Thou ſhalt love me with thy whole heart*, but thou add'ſt a ſecond, *and with thy whole Soul*, and driv'ſt in this ſacred wedg with a third and fourth blow, *and with thy whole ſtrength and Virtue*?

Should'ſt thou not (O perfect Lover!) exact this juſt tribute from me, I ſurely ought moſt freely to pay it, for the good I find in thy ſweet friendſhip: and now that thou claim'ſt it, and call'ſt for thy due: *Child give me thy heart!* ſhall I deny it thee?

Alas, Lord! it is a poor preſent, but ſuch as it is, take it totally to thy ſelf, and diſpoſe of it abſolutly at thy pleaſure: Oh! that it were as rich and beautiful, as befits thy Majeſty to receive, and my obligation and affection to give? 'Tis thy only right (O my God!) by all juſt titles of Creation, Redemption, Vocation; and it ſhall be thine daily, by my own free Donation, Imitation, Affection.

Lord! I love thee in this very inſtant with all my heart, ſoul, force, and virtue: O let not my enemy upbraid me at my death, to have paſs'd my life without one Act of thy pure love. Behold, I here at this preſent baniſh all foul and forreign affections, all ſelf and intereſſed love, and whatſoever is contray to thy divine liking; and embrace thy only naked Charity with as much

much ardor, and ſincerity, as all my united forces, and faculties, can poſſibly enable me.

Rule thou henceforth, and raign only in my ſoul (O glorious King of Love!) Let nothing live but to love thee, and praiſe thy liberality; to manifeſt thy goodneſs, and to magnify thy glory. O Love! O divine and deſireable Treaſure! O rich and precious Jewell! What Soul reflects on thy real value, and ſuddenly *ſells not all, to buy thee*; leaves not all, to follow thee; *ſuffers* not all, to enjoy thee; contemns not all, to compaſs thee?

How late do I love thee, O beauty ſo ancient, ſo new! Ah my heart! thou haſt hitherto lov'd thy ſelf truly; wilt thou remain evermore cold, careleſs, tepid, and negligent in loving that object, for which only thou wert created, and which alone can make thee happy!

Ah perfect Lover! my Soul now ſettles her ſelf to love thee only, entirely, eternally; ſhe will recompence her former failing, by her future faithfulneſs; ſhe defies all branches of Self-love, *ſhe deſires nothing in Heaven or Earth, but thy ſelf*, her God, her inheritance, the only joy of her heart, and ſweet ſatisfaction of all her wiſhes.

But (O ſweet Saviour) what pawn of this my love ſhall I leave with thee; what pledg of my ſincere affection ſhall I give thee? Thou haſt ask'd my heart: Take it, Lord Jeſu: [2] Take it alone. [3] Take it all to thee. [4] Take it as thy own due and my free donation.

[5]

[5] Take it as the preſent of a Child to his Father. [6] Take it, as an Holocauſt, offer'd up only to pleaſe, praiſe, and obey thee; and not in reſpect of thy preſent benefits or expected bleſſings.. [7.] Take it, O loving Lord! as thou deſir'ſt it, deſerv'ſt it, demand'ſt it, and command'ſt it.

O that I had as many Hearts and Souls in my body, as I have Hairs on my head, that I might thus dedicate them all to thy divine Love!

Oh! that I could employ each moment of my remaining time, in loving thee as perfectly, as thy glorious Citizens do in Heaven! Oh! that the very laſt act of my expiring life, (which I now conſecrate to thee,) might be by virtue of this oblation and reſolution, an extaſy of thy pure and perfect Love!

Lord! I love thee; *thou know'ſt that I love thee*; how much I love thee; and how ardent my deſires are to love thee more: I will not leave to love thee, till thy love transforms me all into love; which is thy ſelf! O Eternal Love, Eternal Life, Eternal Happineſs.

The Fifth Exercise.

Of the Cardinal Virtues, and first of Prudence.

1. *The Essence of Prudence.*

Prudence is an Intellectual Virtue, enabling us to Consult wisely, Judg solidly, and Resolve effectually on all occasions of action or omission.

GReat and Glorious Lord God! who ever accompany'st thy Judgments with Equity, and accomplishest all thy works with prudence, and perfection, grant to me thy poor servant, (here prostrate before the Tribunal of thy infinit Majesty,) a competent portion of this most exquisit and necessary Virtue. O let it be still present at all my proceedings, assistant to all my resolutions, and chief president over all my counsel; that being by it powerfully sway'd, instructed, and directed, I may know how, when, and where, to act, omit, consult, judg, order, and execute wisely uprightly, discreetly, and undauntedly, all that, which is conformable to thy divine will and pleasure.

O thrice happy they, who have attain'd the perfection of this amiable Virtue! My soul submits to thee, O sacred Prudence! as to her di-

directing Miſtreſs, and commanding Queen; that by thy ſafe conduct ſhe may paſs forward in the holy track of true piety, advance daily in the practiſe of all ſolid virtues, and arrive finally at thee, O my God! my eternal bliſs and beatitude, the only end and aim of all her hopes and endeavours.

2. *The Parts of Prudence.*

Prudence muſt have eight parts, to make it perfect: Memory, Underſtanding, Docility, Subtility, Reaſon, Providence, Circumſpection, Precautiin.

AH, my poor Soul! how far art thou from ſolid *Wiſdom*, ſince thou art deſtitute of all the requiſit qualities and conditions! Thou (O Divine and undrainable fountain of all knowledg!) who freely open'ſt the veins of Wiſdom to them, *who humbly confeſs their own indigence, and heartily implore thy heavenly aſſiſtance*: Diſtill (I beſeech thee) theſe ſeveral rivulets into my imprudent, indiſcreet, and ignorant ſpirit; that I may be more capable upon all occaſions to diſcern between verity and vanity, and diſtinguiſh good from evil; that ſo making Virtu the ſole meaſure of all my deſires and doings, my life may be here pleaſing to thy Majeſty, and my ſoul after death may enjoy thee in thy bleſſed Eternity.

3. *The chief effects of Prudence are theſe,* 1. *It helps us to diſcover, and avoid, our enemies ambuſhes.* 2. *It is the ſuſtainer, director, moderator, and conſerver, of all virtues.* 3. *It is the light, by which we ſee how to guide our ſteps towards our heavenly home.*

O That my ſoul could always feel the admirable fruits and effects of this amiable Virtue! O that I could diſpoſe all my thoughts, deſires, affections, words, and actions, according to the dictamen of Diſcretion! O that I could ſtill conſult maturely, judg diſcreetly, and execute virtuouſly upon all important occaſions! Give me, O Eternal Wiſdom, Circumſpection to diſcern my enemies deceits, that I may ſhun them: Give me Prudence of *Heart, to Remember things paſt, diſpoſe of things preſent, and provide for things to come*; Give me Prudence of *Mouth*, to moderate all my Speeches; Give me Prudence of *Action*, to cancel all evil, and chooſe what is laudable. And ſince, (O my Lord!) there can be *no Virtue without Prudence*; which gives them order, form, beauty, and all, that denominates them rather Virtues, than Vices; ſince this is the *Salt*, which thou command'ſt to be offer'd in all Sacrifices, whereby they become ſavoury to thy ſacred Majeſty: O grant, that I may be henceforth truly prudent, diſcreet, and well advis'd in all my enterpriſes, that ſo I may in all things more perfectly pleaſe thee.

4.

4. *The Vices, directly oppoſit to Prudence.*

Tho' all Vices and Sins are oppoſit to Prudence; yet Temerity or Precipitation, Inconſideration, Inconſtancy, and Negligence, are its greateſt enemies, and more directly deſtroy it.

WAtch, and Pray, O my weak Soul! that thou fall not into theſe precipices. Ah, how often haſt thou been hitherto daſh'd againſt theſe dangerous Rocks? and what marvell, if thou ſtill remain'ſt ſo weak, wounded, wicked, that thou ly'ſt yet wallowing in the mire of ſin, and art almoſt drown'd in the deluge of thy ſenſuality, without making any progreſs in the way of the ſpirit, ſince thou runſt on hood-winck'd, headlong, blindly, raſhly, without conſulting or *conſidering the end and order* of thy actions? How long wilt thou defer thro' Negligence, or deſiſt thro' inconſtancy, to effect, what Prudence perſwades thee, as moſt covenient, commendable, and conducing to thy deſir'd happineſs? Direct me henceforth (O divine and eſſential Wiſdom!) and preſerve me from relapſes into theſe diſmal gulfs of raſhneſs, inconſideration, inconſtancy, and negligence; Let the whole deſign of my pious practice be thy only honor, and the perfection of thy holy Love in my Soul, that being here united to thee, it may hereafter enjoy thee in thy Eternal Glory.

5. *Other Vices, oppoſit (tho' not ſo directly) to Prudence, are thoſe, which are contrary to its ſeveral parts: Forgetfulneſs, Ignorance, Indocibility, Stupidity, Want of Reaſon, Improvidence, Incircumſpection, & Unwarineſs.*

HElp me (O my Lord, my only refuge, and buckler of defence!) to conquer all theſe enormous monſters: Draw me powerfully out of theſe deluges of imperfections, wherein either my naturall weakneſs, or my malicious wickedneſs have ſo frequently implung'd me, and do yet daily and dangerouſly ingage me: Diſſipate, I beſeech thee, theſe dark clouds with the infus'd light of thy divine Grace: Indue my forgetful, ignorant, ſtupid, ſpirit with *Docility* to receive my Superiors Counſels and Comands; with *Solicitude* for my Souls eternal ſafety; with *Providence*, *Precaution*, and all other neceſſary Weapons, againſt the wiles of my adverſaries; that leading a life free from Vice, I may expect deaths call without terror.

6. *Other Vices oppoſit to Prudence (by exceſs, as the former were by defect) are, The Wiſdom of the fleſh, Craft, Deceit, Fraud, an over-eager carefulneſs for temporal conveniencies, and too much ſolicitude for the future.*

AH ſick World! how ſad and deplorable is thy condition! All is full of fleſhly Prudence,

dence, Perfidiouſneſs, and perpetual perplexity; Each one ſeeks for poor and ſoon paſſing Conveniences of nature; but the eternal treaſures, laid up in Heaven for our immortal Souls, are little look'd after! Ay me! ſhall the *children of darkneſs be more Prudent in their Generation*, than thou, (my Soul!) who pretend'ſt to be an infant of Light? Wilt thou be leſs covetous of *ſpiritual grace*, than worldlings are of *temporal goods?* O what a ſhame, what a confuſion is it, that they ſhould more frequently effect things *pernicious*, then thou the *profitable*; that they ſhould run more nimbly to their *death* and ruin, then thou to *life* and beatitude!

Away then, with theſe falſe, feign'd, pretended, and worldly, *Wiſdoms*: I will henceforth follow thy ſweet invitation, (*O Saviour of my Soul!*) and be no more ſolicitous, *what I ſhall eat, and drink, or wherewith I ſhall be cloath'd*: *I will only ſeek thy Kingdom*; and for the reſt, rely on thy care, and remain quiet, content, and comforted with thy paternal Providence.

7. *The Concluſion of this Exerciſe, containing an humble Petition for perfect and Evangelical Prudence.*

O *Saviour*, the great Exemplar and pure Idea of all wiſdom! who haſt taught me by thine own ſacred mouth, what Prudence is moſt pleaſing to thy Divine Majeſty; ſaying,

ing, *Be ye wiſe as Serpents, and ſimple as Doves*; Enlarge (I beſeech thee) my heart, ſoul and affections, to receive, retain, and practice this heavenly Leſſon.

Give me (*O my Gracious Lord God!*) the *Serpent*'s prudence, precaution, ſagacity, and ſubtilty: He has a piercing and ever open *Eye*, to prevent and avoid danger; He expoſes his *Body*, to ſecure his Head; He *ſhuts his Ears*, to delude the Charmers cunning; He caſts his *Skin*, to renew his decaying Age: Grant me (*O Lord*) by this example a *quick-ſightedneſs*, to diſcover my enemies deceits; Teach me to preſerve my *Head* (which is my *Faith* in thee, my Creator) and undauntedly to expoſe my Body, Goods, All, for the juſt defence thereof; Let me wiſely and warily ſtop up the windows of my *Heart*, and *Senſes*, from admitting the ſly ſuggeſtions of my enchanting Enemies: And let me finally *deſpoil my ſelf of the old Man*, and re-veſt my Soul *with the new Garment* of thy *Grace*, *Love*, *Juſtice*, and *Verity*.

And leſt *Wiſdom* alone ſhould degenerate into *Malice*; give me alſo, (*O meek and gracious Jeſu!*) the *Doves ſimplicity*, ſweetneſs, innocency, and purity; ſhe neither *wrongs* other Birds, nor *revenges* her own injuries; ſhe is without *Gall*, envy, and bitterneſs; ſhe loves to bath her ſelf in the cleareſt *Waters*; ſhe teſtifies her ardent affection by her perpetual *ſighs*; and having loſt her *Mate*, ſhe remains free from all all future Loves. O that I could perfectly imitate this *mildneſs* towards all men!

Let

Let me never more (O my ſweet Saviour !) ſtrive to vindicate, defend, or excuſe my ſelf; never more *render evil for evil*; never more retain the leaſt *grudg* againſt my enemies; never more covet any pleaſures, but ſuch as are permitted; O let me ſtill *ſigh* after thee, the only Spouſe of my Soul ! teſtifying thereby, how little I prize this place of baniſhment; how much I long and languiſh after thy lovely preſence; how deeply I am diſguſted with all degenerate Affections; and how highly I diſdain all things, which aim not directly at thy Divine Love and Glory.

O ſimple Subtilty, and ſubtle Simplicity ! that I could joyntly compaſs you ! how *purely* ſhould I live to my God ! how *peaceable* in my ſelf ! how *pleaſingly* to my Neighbour ! Lord ! let the happy *Nuptials* between the *Serpent* and the *Dove* be celebrated in my Soul; never more to be divorc'd, either by carnal cunning, or brutiſh ſtupidity.

O let my *Converſation* be henceforth holy and harmleſs; my *Actions* devoid of folly and vanity; and my whole *Life* led on, (thro' the intricate mazes and by-ways of this wicked world) by the conducting Clew of Evangelical Prudence, and Diſcretion, to a bleſſed death. Thus living, thus dying, I ſhall finally and infallibly be joyn'd to my J E S U ! the only end of all endeavors, (to whom I deſire to live, and in whom I hope to dy,) in thy glorious Eternity.

The Sixth Exercise.

Of Justice the Second Cardinal Virtue.

1. *The Essence of Justice.*

Justice is a Moral Virtue, inclining our Wills to give every one his due by lawful means. Several sorts of Justice.

O Most excellent and universal Virtue! Wert thou exactly observ'd, how soon would all complaints, controversies, and contentions, cease amongst the children of men? How happy and holy an *Order* would be establish'd and follow'd in the world? Our dread Soveraign enjoying his due *Honors*, and his creatures the respective *Rights*, which appertain to them! Whence it is, (O rare Virtue! which art the very ty and cement of the whole Universe!) that thou art not more strong, and powerful, in the hearts of all rational Beings?

Thou, (*O prime and essential Equity*!) who hast plac'd Justice amongst the *first of thy Precepts*; saying, *Thou shalt justly do that, which is just*: Grant what thou command'st, and let it flourish gloriously in my soul, that I may exactly return thy own *gifts* to thy eternal Glory.

O

O my ſoul! with how many obligations art thou charg'd! *Give me, (O great and glorious King of Juſtice!)* a diſcerning Spirit to comply with them all; and permit me not to invade any creatures juſt prerogatives. Let me no longer covet to poſſeſs, what appertains not to me. Ah! how contemptible are all earthly *Advantages*, farther than they either profit me, in order to my Souls perfection, or relate *(O my God!)* to thy eternal glory? Alas! they will neither *accompany* me in Death, nor *comfort* me in Judgment, nor aſſiſt me in Hell. Ah worldlings! who ill adviſ'd Bankers are you; how, endeavouring to gain Earthly Treaſures, *endanger the eternal loſs* of your own ſouls?

2. *Of Religion, the Siſter of Juſtice.*

Religion is a Moral Virtue, inclining us to render to God that Soveraign Worſhip, which is due to him by reaſon of his Excellency, and Dominion over all things. This Worſhip conſiſts in divers Acts; whereby we declare Gods ſupream excellency, and our humble ſubjection and ſervitude. The acts are either Interior, as Devotion, Prayer, Vows; or Exterior, as Sacrifice, Adorations, Genu-flections, Praiſes, Proteſtations, Oblations, Tiths, the uſe of the Sacraments, and briefly, the practice of all Virtues: All which Actions are due to Gods infinit and adorable Dignity.

HOw neceſſary is this Virtue for the advancement of thy honour, (O *Mighty Monarch of Heaven and Earth!*) O that thou wouldſt

wouldſt be pleas'd to implant it firmly in my Soul, that I might perpetually praiſe thee, always adore thee, and continually content thee with all thy juſt dues; if not as devoutly, as thy divine Excellencies deſerve, yet as much, as thy Precept obliges me, and my weakneſs and poverty permit me. Confirm, (*great God!*) thy own glorious Kingdom; re-take thy true Dominion in my heart; make uſe of thy own juſt rights and prerogatives, and powerfully draw from me and all thy creatures, as much Religious duty, ſervice, homage, and honour, as our Natures (aſſiſted and elevated by thy Grace,) are capable to render thee.

Which way, (O my weak Soul!) wilt thou ſatisfy all theſe duties? O that my Religion were thus active, and my Will thus operative. *O Jeſu my Saviour!* who gav'ſt to God thy Father all his dues in a moſt divine manner, and ſatisfy'dſt in rigour of Juſtice for all my irreligiouſneſs, look compaſſionatly on thy needy and naked creature, and lift up my nothing to a capacity of rendring in ſome meaſure the worſhip, and honour, appertaining to thy immenſe and infinit Majeſty: Make me (*O my merciful Redeemer!*) truly Religious; diſpoſe me with *courage* to ſerve thee, with *conſtancy* to confeſs thy greatneſs, with *humility* to acknowledg my own indigency, with *fervour* to practiſe all Acts of Virtue, and with *perſeverance* to perform all thy Precepts; that Thou, (*O my God, my Lord, my All!*) may'ſt be always honor'd by me, ever paris'd in me, and perpetually pleas'd with me. O

O let me never imagin to have ſatisfy'd the ſmalleſt parcel of *that debt*, which is by ſo many titles due to thy divine excellency and dignity: For what, alas! is the beſt of my ſervice, homage, and gratitude, in reſpect of thy goodneſs towards me, and thy greatneſs in thy ſelf? *O dread Soveraign!* for whoſe only glory I, and all creatures were plac'd in this world: when ſhall we unanimouſly conſpire and correſpond to this thy ſacred deſign? when ſhall we worthily perform, and perfectly practiſe, what thou ſo juſtly deſerv'ſt, deſir'ſt, demand'ſt, and command'ſt.

3. *Of Devotion, the chief Act of Religion; and of Prayer, the next to it.*

Devotion is the Firſt and proper act of Religion, inclining our Wills to embrace actually, and readily, all, that concerns Gods ſervice, and to avoid all, that diſpleaſes him. Prayer is an Act of Religion, whereby we humbly ask of God ſuch things, as are fit to be ask'd.

O Sweet and ſacred *Devotion*, the dear and only darling of my Soul! how tenderly do I love thee? how ardently do I deſire thee? and yet how unworthy am I to enjoy thee? Thou (*O my glorious Soveraign!*) art the ſupream cauſe of all *Devotion*, and thy grace is the original Source of all piety: Thou art the only good, which my thirſty Soul inceſſantly gapes after; Thou art the ſolid ſupport

port, and ſolace, of her weakneſs, and wearineſs; Thou art the dilater of all devout hearts by the infuſion of good deſires into them: Take from me (I beſeech thee) the love of the world, clear my thoughts from curioſities and ſuperfluities; break the fetters, which wreſt my affections to vanities, and fix them entirely upon thy ſelf, my only amiable, and ſatisfying Object.

Behold, (*O immens Deity,*) *O* eternal, infinit, and eſſential, goodneſs, who deſerv'ſt all perfect homage, and honor, all poſſible duty, and *devotion*, from me, and all rational creatures; who art in thy ſelf ſo abſolutely *excellent*, and admirable, and to my Soul ſo highly *bountiful*, and beneficial! I here moſt humbly, promptly, cordially, freely, and reſolutely, *Conſecrate the whole reſidue of my life and actions, to be totally imploy'd in thy true love and ſervice. O* let me uever ſwerve from this ſolid and ſubſtanſtial *Devotian*; let me reſt *joyful and content* in this my advis'd choice, and be no more contriſtated, troubled, or dejected, in the faithful proſecution of ſuch works, as belong to my duty, and thy divine honour. *Dilate my heart, O* Lord, *with* holy *cheerfulneſs, and I will run on* ſwiftly, ſweetly, perſeverantly, *in the paths of thy Commandments.*

I confeſs (*O glorious Creator*) my own *Miſery*, and that I ſtand in perpetual need of thy *Mercy*; and therefore I will daily preſent my ſelf before thy ſupream Majeſty, as a poor, needy, and naked Begger; as a weak, wounded, and wicked Sinner; hoping, that thou

(*O*

(*O pious Physitian!*) wilt heal, and help, pitty, and pardon, cure, and comfort my sick, sinful, and sorrowful Soul.

O that my Heart, and Mouth, were absolutely purify'd from all undecent *affections*, and superfluous *expressions* in my prayer! *O* my spirit could always *propose* devoutly, and my tongue *pronounce* distinctly such wholsome things in my petitions, as are proper for me to expect from thy infinit Majesty! *O* that I could thus piously, and perseverantly, present my Prayers to thy *Throne of Grace* with all the necessary Circumstances to obtain thy mercy!

My Resolution (*O Heavenly Maker*) is to ask nothing henceforth of thy divine Majesty, but the entire accomplishment of thy *Holy Will*, or that, which may in some manner serve and contribute to the encrease of thy honor, and glory: and if I fail of thy present answer to all other my pretentions, I will humbly acknowledg my desires to have been *Undue and Unreasonable*; and resting peaceably in thy presence, I will adore the depths of thy inscrutable Prudence: and rely securely on the sweetness of thy secret and paternal Providence.

Teach me (*O divine Master!*) *thus to pray*, with a resign'd spirit, and purify'd intention; and encourage me to practice purely, perfectly, perseverantly, thy heavenly instruction in *demanding first thy eternal Kingdom*, and then not doubting the sufficient supply of all temporal conveniences.

4. *Of Adoration, another act of Religion.*

Adoration is an Act of Religion, whereby we teſtify our ſubmiſſion to the divine Majeſty, acknowledging his ſupream excellency, and our abſolute dependency on him. A form of Oblation to the Divine Majeſty.

O Great, glorious, admirable, eternal Lord God! What creature can comprehend, or conceive, the leaſt of thy purities and perfections? What honors, homages, reſpects, and reverences, are due to thee, (*O Dread Soveraign* of heaven and earth, on whom all things created depend; *in whom I have both breath and being*!) O that I and all creatures could truly deſend into our *Nothing*, that thy only glorious and eſſential being might appear, and ſhine more brightly!

O increated, and independent, Entity! without whoſe preſent, and continual, ſupport all things would inſtantly ceaſe to be, what they are by thy bounty, and ſlide away into their original nothing! how can I place my ſelf low enough in the preſence of thy infinit Majeſty?

Behold, I humbly adore thy ſublime Excellencies, from the bottomleſs depth of my abyſſal nothing: I heartily worſhip thee (my Soveraign Creator!) *in ſpirit and truth*: I lowly proſtrate my poor Soul, before the high Altar of thy immenſe greatneſs; faithfully, duti-

dutifully, and devoutly, acknowledging thy divine power, and ſubmitting my whole being to thy abſoute ſupremacy.

Ay! how barren are my Affections? How bare, ſhort, and ſilly, my Expreſſions? How unproportionable my Adorations in reſpect of thy ſupereminent, ſurpaſſing, unexplicable, and unconceivable, Excellencies? I therefore preſent thee (*O glorious Deity!*) with all the interior actions of the bleſſed humanity of thy Son my Saviour Jeſus; I offer thee with all poſſible ſubmiſſion, and devotion, in ſupply of my weakneſs the perfect acts of love, praiſe, and adoration, which proceeded from the pure Virgin Mother, and from all the Saints, with all the hearts, and affections of Angels and Men; all the mental exceſſes, ſupernatural jubilations, total abnegations, and amorous unions of all the bleſſed Souls in heaven and earth.

Ah! that my heart alone were capable of all the united affections and perfections of all creatures! how willingly (*O my God!*) would I employ them all in thy ſervice? How ſweetly ſhould I melt away in thy love? Receive (*gracious Lord!*) all theſe, and whatſoever may be offer'd thee, as my ardent deſires of honor, and adoration, loyalty, and gratitude, due to thy infinit Majeſty. O that I could preſent them to thee as frequently, as I breath, and as fervently, as the higheſt Seraphins! I invite and conjure you with heart, and mouth, (O all ye celeſtial ſpirits, and

and elevated ſouls!) to ſupply my defects, and deſires, and to ſacrifice to my God holocauſts of praiſe, benediction, adoration, ardently, inceſſantly, eternally.

Accept theſe homages, and oblations, (*O ſoveraign Creator!*) from thy meaneſt creature, which accepts thee, embraces thee, and makes choice of thee this day, this hour, this inſtant, and for all Eternity, for her God; and refuſes all other Lords for thy only love: to thee be rendred all honour, praiſe, adoration, and reverence from her and all things, that have a being, now and for evermore. *Amen.*

5. *Three Neighbor-Virtues to Juſtice are Piety, Obſervance, and Obedience.*

Piety is a Moral Virtue, whereby we render to our Parents, Kindred, Country, and Friends, the juſt duties of honor, and acknowledgment. Obſervance is a Moral Virtue, whereby we treat with them, who excell us in Dignity, with due reverence, and reſpect. Obedience is a Moral Virtue, whereby our Wills are carry'd on to accompliſh the things commanded, becauſe they are commanded.

O *Saviour*! the moſt exact pattern of all perfection! who ſo highly honor'dſt thy Heavenly Father, and wert ſo humbly *ſubject* to thy earthly Parents; not forgetting thy dear *Mother* in the very dreadful agony of thy death:

death, Give me natural meekneſs, benignity, and bowels, melting away with Piety, and Compaſſion, that I may not fail in the leaſt tittle of my duty towards my diſtreſſed Neighbor, or them, to whom I ſtand any way ingag'd.

All thy Actions (*O dear Redeemer!*) are my inſtructions: grant therefore, that I may in this Virtue of *Obſervance* alſo become thy perfect Imitator; who willingly gav'ſt honor to the Prieſts, Scribes, Doctors, and all people plac'd in Authority: O let me be ever ready to bow to my Betters, ſubmit to my Superiors, and reverence all perſons, eminent in power, ſignal in piety, and excellent in virtue, as nearer Images to the Divinity, *whence all Authority*, and goodneſs, is deriv'd.

O Divine *Obedience*! that the world would embrace thee in their ſeveral Callings and Conditions! how much more juſtly, diſcreetly, and eaſily, would it be regulated and govern'd? Infuſe it (*O ſupream Commander of all Creatures!*) into the hearts of all thy Children; drive out from amongſt them all rebellions, murmurings, and mutinies: That, Chriſtians obeying their Paſtors; Children their Parents; Servants their Maſters; Subjects their Princes; Religious perſons their Prelats; Thou (*O great and glorious Lord God!*) may'ſt be perfectly pleas'd with them all in this world, and eternally prais'd by them in the world to come.

6. *Three other Virtues, annex'd to Justice: Gratitude, Truth, Affability.*

Gratitude is a Moral Virtue, inclining us to render good to them, who have done us curtesies, not being oblig'd thereto. Truth is a Moral Virtue, whereby we shew in our words, what we are in our lives, without either feigning, adding, or diminishing. Affability is a Moral Virtue, whereby we carry our selves sweetly both in words, and actions, towards them, we converse with.

WHat shall I render thee (*O my gracious Lord God!*) for all the *good things thou hast given me*? Thou most freely, liberally, and unconstrainedly, chargest me with thy mercies, inchain'st me with thy benefits, and load'st me with thy love. I thank thee (*O bountiful bestower of all blessings!*) for them all, both natural, and supernatural, for all the good actions, which (by thy help) I have ever done; the good words, I have utter'd; the good thoughts, I have conceiv'd: I thank thee for expecting me to Penance, calling me to thy Service, preserving me from deserv'd damnation by the death of thy dear Son: And in acknowledgment of these, and all other, thy innumerable favours, (*O great Benefactor!*) I gratefully give thee my heart, soul, and all, that (by thy grace) I have, and am, as perfect sacrifices of thy perpetual praise.

O hypocriſy, duplicity, and falſhood! (the dangerous and univerſal Diſeaſes of this deceitful world!) how ſincerely do's my Soul abhor you? Give me thy powerful grace (*O God of truth*!) to avoid theſe great evils. *O* guide and govern my tongue, not only from forging falſe teſtimonies againſt my Neighbour, and uttering irreligious expreſſions againſt thy Honour; but even from the leaſt Ly in my words, Infidelity in my promiſes, Hypocriſy in my behaviour, or Diſſimulation in any of my doings, upon any pretenſion of human prudence, or intention of piety whatſoever. O let my Heart walk ſimply, ſingly, ſincerely, innocently, and unfeignedly in thy preſence; and let my Tongue, Hands, and Behaviour, be conformable to my heart; that *Truth* making up a holy harmony in my whole man, I may perfectly pleaſe thee here, (*O increated Verity*!) and joyfully praiſe thee in thy bleſſed Eternity.

Purify, (*O meek and merciful Redeemer*!) my whole life, and actions, my carriage, and converſation; and give me grace to look always upon the perfect pattern of thy lovely comportment amongſt all men, ſo full of Mildneſs, Mercy, Affability and Curteſy. O that I could behave my ſelf temperatly, diſcreetly, lovingly, gently, quietly, contentedly, ſweetly, and ſaintly, towards all ſorts of people upon earth, till it ſhall pleaſe thy goodneſs (*O my gracious God*!) to tranſlate my peaceable ſpirit to the more amiable company of thy eternally bleſſed Saints, and heavenly Inhabitants.

7. Three other companions of Justice: Friendship, Liberality, Equity.

Friendship is a Moral Virtue, whereby two (or more) persons profess reciprocal love to each other for their mutual help, and support, in the pursuit of Virtue. Liberality, is a Moral Virtue, whereby we make moderate use of our temporal means, and impart them freely to others. Equity is a Moral Virtue, inclining us rather to follow the intention of the Law makers, or Superiors, on good grounds; than the precise Letter of their Laws.

O *Eternal Creator*! who art the first Origin, and should'st be the only End of all friendship, who produceſt all this worlds perfections, to induce our Souls by theſe graous benefits to the love of thy great bounty! Imprint, (*I humbly pray thee*!) firſt thine own holy love with indelible characters in my heart; Then impart unto me alſo this virtuous, comfortable, and innocent, Amity, (which is the legitimat child of Charity, and undivided companion of Juſtice) of ſome ſpiritual perſon, capable to counſel me, willing to direct me, couragious to correct me, and deſirous to perfect me in thy love and ſervice.

O my Lord God! *all Love, all Liberality*! who ſhour'ſt down Benefits, and heap'ſt Mercies withour meaſure on all thy creatures: Elevat my poverty, to imitate (in ſome manner

ner proportionable, to the means, thou haſt graciouſly lent me, thy infinit Bounty: Give me (*O my glorious maker!*) a noble, and generous, Mind, diſengag'd from baſe, and earthly, thoughts, and diſpos'd to high, and heroick, actions, aiming at my own Souls Perfection, my Neigbours Profit, and thy divine Praiſe, and Honor. O let my Eyes be ever open to conſider ſeriouſly; my Heart ever willing to compaſſionat tenderly; and my Hands ever ready to contribute liberally to the juſt neceſſities of thy creature: That, making a right uſe of the temporal goods, which thou haſt here graciouſly given me, I may finally attain to the eternal glory, which thou (*my good God!*) haſt bountifully prepar'd for me.

How needful is thy infus'd *Prudence*, (*O Sacred Spirit*, the ſweet and only light of my Soul!) and how neceſſary is thy ſpecial gift of *Counſel*, that I miſtake not in managing of this Virtue *Equity*, and ſo either out of Temerity miſinterpret my Superiours meaning; or out of Timidity unduly execute his command? Clear my Darkneſs, (*O all knowing Lord God!*) with a ray of thy divine ſplendor, conduct my Reaſon in the right way, and keep my Underſtanding from error, amidſt the millions of labyrinths, by-paths, and dangerous obſcurities, which occur in Caſes of Conſcience, and Moral Reſolutions: Conform my will, and works, to thy ſacred intention; and confirm me in my preſent purpoſe: which is to obſerve perfectly thy moſt juſt, and holy, Ordi-

nances, (and all theirs, whom thou hast *plac'd over my head*) in that very manner, (both in substance and circumstance) as thou (*O Supream Law-maker!*) demand'st, and command'st.

The Seventh Exercise.

Of Fortitude, the third Cardinal Virtue.

1. *The Essence of Fortitude.*

Fortitude is a Moral Virtue, enabling our Wills to do good, and avoid evil, in great and dreadful difficulties and dangers: so that we either expect them, or suffer them, or shun them, or set upon them without excessive Fear, or over-rash Boldness.

MY Life (*O my Lord!*) is a *perpetual warfare*; my Soul is beset, during this her pilgrimage, with innumerable, enormous, *powerful*, and implacable, enemies; so that I am forc'd either to fight and conquer, or to fall, and be conquer'd. O how greatly then do I stand in need of this glorious armour of *Fortitude*, to animate my fearfulness, to shelter my feebleness, temper my rashness, and to accompany me in all my dangerous skirmishes? Give this vertuous strength to thy weak (yet willing) servant, *O my God*, who art *incomparable*

parable in power, invincible in might, the great *Lord of Hosts*, the glorious overcomer *in the day of battel*, the *shield*, and *salvation*, of all them, that combat under thy banner! and I shall not *fear thousands of foes, encompassing me*; for *I can do all things* in thee, my comforter.

2. *The chief degrees of Fortitude are three.*

1. *Not to be affrighted at the great difficulties, wherewith we must necessarily encounter in our spiritual course; but to be resolute in suffering them; manful in setting on them; yea, and confident to conquer them thro' Gods assisting grace.* 2. *To rejoyce cordially in such sufferings for so good a cause.* 3. *To expose our selves courageously to all Calamities for the promotion of Gods glory, and our Neighbors spiritual good.*

O Thrice happy those Souls, which are thus valiant! Ah! shall I for want of a little courage, be an eternal slave to Sensua lity? sin, and Satan? Arise to my aid (*O invincible King of Glory*!) under whose feet, Death, Devils, and Hell it self, do groan. And thou (*my Soul*!) what dread'st thou! advance thy self undantedly into the field of battel: Thou fight'st under thy Saviours Ensigns, who has already *conquer'd* thy foes for thee on his sacred *Cross*: Reflect, on what thou art, his *Soldier* his *Servant*, his *Son*: Lose not heart, nor hope, in thy just quarrel; since thy Lord looks on

thy juſt combats, invites thee to courage, aſſiſts thee to conquer, and expects to crown thee: Eternitiy is at ſtake, and Heaven thy reward.

3. *Martyrdom (the moſt heroic act of Fortitude) is a voluntary acceptation, and enduring, of a violent death, for the teſtimony, and defence, of the true Faith, or of Virtue.*

ALL hail, O ye valiant Champions of my heavenly King! how highly do's my heart prize your courage? how humbly do's my ſoul honour and emulate your conſtancy? were not your Bodies paſſible, as mine is; and your Material parts molded out of the ſame maſs of clay by the ſame merciful, and powerful, Artificer? Whence is it then, that you appear ſo faithful in your hotteſt trials, and I prove ſo fearful in my leaſt temptations? O I am utterly aſham'd of my own former baſeneſs, and I reſolutely and readily offer up my ſelf to dy here for thy ſake (*O my ſweet Saviour!*) that I may live in thy love eternally.

4. *Three Virtues, ally'd to Fortitude; Magnanimity, Patience, Perſeverance.*

Magnanimity (or greatneſs of courage) is a Moral Virtue, inclining our Wills to heroic, and honourable, actions in the proſecution of Virtue: in as much as ſuch actions are hard, and worthy of an high Courage.

THOU haſt made me (*O glorious Creator!*) for great matters, for thy Heaven, for thy

thy ſelf: and ſhall I reſt any longer in petty trifles, and aim only at inglorious objects? No, *my worthy Soul*! form'd to thy Lords lovely likeneſs, Child of the moſt high, and Heir apparent to his kingdom! It becomes not thee to content thy ſelf with common Perfection: We will henceforth have higher thoughts, and aſpire to more ſublime, generous, and noble enterprizes: We will couragiouſly climb up the ſeveral degrees of the moſt ſeraphical Virtues; and ſet upon holy, and honourable, works, tending to our own greater good, and our Gods eternal glory. *Yes Lord*! we deſire to be as truly patient, as thy ſervant *Job*; as zealous of thine honour, as thy Apoſtle *Paul*; as penitent for our ſins, as the pious *Magdalen*: as pure in our life, as the holy Angels; and as ardent in thy love as the higheſt Seraphins. *O my Soul*! that we could reach theſe glorious Perfections!

5. *Patience is a Moral Virtue, which moderates our Sadneſs, proceeding from the reſentment of ſome preſent evil; and hinders us from acting thereupon any thing, misbecoming our Reaſon.*

O *My Soul*! what joy, what peace, what holineſs, what happineſs, do ſtill accompany this divine Virtue? when wilt thou truly *poſſeſs thy ſelf*, and perfectly pleaſe thy Saviour, by the exact practiſe of *Patience* amidſt all thy preſſures, troubles, and tribulations? O why ſhould'ſt *thou only* expect to be an unſuffering member,

member, under Christ thy head, crown'd with cruel thorns? *Lord Jesus!* I must suffer, as a Christian, I deserve to suffer, as a Sinner, I desire to suffer, as thy Servant: O let not my sufferances become lost to my soul by my impatience in induring them: Let no torment, or trouble of my life, tire my setled resolution of suffering willingly for thy love (*O my Crucify'd Saviour!*) and persevering constantly in thy service. Let Hell, Death, and Devils, arm their whole fury against me; Let all creatures conspire to annoy me; Let all sickness seize my Body, all sadness my Soul, and all sorts of damages, disgraces, and dismal chances, be pour'd fourth on my only head, I will remain quiet in thee (*O meek and patient Jesu!*) and submissive to thy sweet providence and dispositon.

6. *Perseverance is a Moral Virtue, whereby we go on in our well begun enterprises, till they are fully accomplish'd.*

THis is the Virtue (*O my Soul*) and this only, which gives thee true rest from all thy sufferings; This rewards all thy laborious endeavours, and this puts a happy period to thy painful life. Without *Perseverance* how vain are all thy Virtues, and how useless thy past labours, and diligence! Ah! *my Soul!* be no longer like a Fool, changeable with the Moon; like a reed, shaken with every blast; like the Sensualists, who begin in the spirit, but end in the

the flesh. No *my dear Lord*! I will never leave to love thee, till I leave to live; I will not cease to persecute my passions, & pursue the enemies of my perfection, till they be all *dead, and utterly destroy'd*: I will keep the years of Eternity ever fresh in my memory, that no temporary sufferings may seem long, tedious, or troublesom. Thou (*O Jesu my Redeemer*, O most constant lover of my poor Soul, for whose sake thou patiently remain'dst on thy cruel Cross, till the whole work of Redemption was perfectly consummated!) make me (I most humbly beseech thee) constant in virtue, couragious in thy Love, faithful in my calling, and perseverant in thy Service, that I may be finally crown'd in thy heavenly Kingdom.

7. The Conclusion of this Exercise, humbly petitioning for perfect, and Christian, Fortitude.

BUt what is my strength, (*O my gracious Lord God*!) that I should be able to resist, fight, conquer, and persever? Ah! my weakness! how well art thou known to me, and how much better to thee (*O my all knowing Creator*!) Fortify therefore my frailty, (*O my only hope and helper*!) against the vast multitude of enemies, which compass me round about, striving to devour my poor soul, and still plotting to deprive me of thy divine favor, and friendship. Let no labor tire me, (*O my Lord, my Virtue, my Fortitude*!) no difficulty terrify me, no danger daunt me, nor any thing whatsoever

ſoever draw me from one tittle of thy true love, or make me degenerat in the leaſt degree from my well ſettled reſolution of going on faithfully, chearfully, perſeverantly, in thy ſervice. Ah! Shall the lovers of honors, pleaſures, riches, and ſuch like worldly traſh, and trifles, be more valiant, vigilant, vigorous, than I am, who love thee, O inexhauſtible Treaſury of all goodneſs, O *indeficient fountain of all felicity*? Shall theſe greedy ſlaves (rather than generous lovers) take ſuch pains, and care, to purchaſe a ly, a ſmoak, a vanity; and ſhall not I courageouſly fight, ſweat, bleed, dy, to poſſeſs thee, O my eſſential, ſubſtantial, eternal, Happineſs, and Beatitude!

Yes Lord! I will joyfully undergo all things for thy Love: I will eſteem it, as a ſingular honor, not only to ſuffer, but to be ſacrific'd for thy ſake: Do thou only aſſiſt me with thy grace, & ſupport me with thy ſtrength; which is the *Armor of proof*, wherein I place my whole Confidence, and the ſure ground, on which I boldly give defiance to all my enemies; the *Buckler*, wherewith I doubt not but to defend my ſelf in the day of battel; and the impregnable *Fort*, wherein I can only hope for ſafety againſt all aſſaults, made from without by the Prince of this world, & by the powers of darkneſs. To this ſecure Sanctuary, (*O my God!*) I will humbly, continually, and confidently, make my retreat, during this my warfare, and pilgrimage; in expectation of being admitted, (according to the time prefix'd by thy holy will

and

and pleaſure,) to thy bleſſed *City of Peace*, where finding no more Battels to fight; nor Sieges to ſuſtain; nor Enemies to conquer; I will joyfully hang up the Trophies of thine, and my Victory, and eternally ſing forth the praiſes of thy glorious and triumphant Majeſty.

The Eighth Exerciſe.

Of Temperance, the Fourth Cardinal Virtue.

1. *The Eſſence of Temperance.*

Temperance in general is a Moral Virtue; retaining us within the limits of Reaſon, amidſt the difficulties, which ariſe from the delights of our five corporal Senſes.

O *My Lord!* (the eternal, and eſſential, Purity!) who command'ſt me thy frail and feeble ſervant, *to live ſoberly, piouſly, juſtly, purely, temperately, in the world, and to abſtain from all things*, which defile my Soul, wherein thy ſelf *deſir'ſt to take* thy chaſt pleaſure and *delight*: Give me (*I beſeech thee*) a true ſenſe of thy ſpiritual, and ſolid, ſweetneſs, wean me, and win me, from all affections to ſin, ſtrengthen me againſt the allurements of ſenſuality, and wound me with thy only pure, and perfect Love. O let not the falſe pleaſures

ſures of fleſh, and blood, prevail any longer over my Reaſon! Let not my Senſes get the Empire over my Heart, and diſpoſſeſs thee of thy own habitation, where thou do'ſt delight to dwell.

Ah, my diſorder'd Appetites! my deceiv'd Affections! my deprav'd Deſires! Tell me; is this Creature, this Object, this worldly Bubble, which witholds you from your heavenly Creator, better than he is, worthier to be preferr'd, more lovely in your ſight, more deſerving in it ſelf, or more beneficial to you! Speak *my ſeduc'd Soul*! Doſt thou expect ever to be quieted by enjoying it? At the hour of death will it defend thee? In the day of thy Judgment, and Gods wrath, will it plead for thee, and protect thee? Is it able to make thee here Holy, and eternally Happy? Alas! nothing leſs. Ah then! What blindneſs, what brutiſhneſs, what madneſs is it, to leave God, &love it; to forſake God,& adhere to it? No, *my Lord*, thou art more to me than all, I love thee above all, and for thy ſake I freely forſake all.

I know, *Lord*! that the Ey is never ſatisfy'd with ſeeing; the Ear with hearing; the Mind with poſſeſſing; nor the Soul with loving any thing, but thee, her only amiable and ſatisfying Object! I acknowledg the beſt of ſenſual pleaſures, to be poor, mean, ſhort of durance, nothing in ſubſtance: Why then, O *my Senſes*! do you ſtill roam abroad? Why beat you the air for vanities, and ſeek after lyes! Why, O *my Soul*! doſt thou perſever

to

to covet that, which, thou confeſſeſt, can never perfectly content thee? Curb all theſe diſorders (O *my God*!) with the bridle of diſcreet *Temperance*: Teach me to uſe thy Creatures with *Sobriety*; to be always at defiance with worldly Delights; and to be totally taken up with the real ſolid pleaſures, which proceed only from thy raviſhing Love, and ſweet preſence in my Soul.

2. *The Rules of Temperance are theſe:*

1. *The Law of God, Ordinances of his Church and Orders of our Superiors.* 2. *The Neceſſities of our lives, according to our eſtates, offices, means, conditions, diſpoſitions.* 3. *Decency, which is a love of that, which well beſeems us.* 4. *Shamefac'dneſs, which is a certain fear and horror againſt all, that is contrary to a juſt Moderation: For nothing is more oppoſit to mans Dignity, than to miſtake himſelf in making uſe of corporal Delight.*

O *My Saviour*! the incomparable pattern of Temperance! Theſe Rules ſhall be henceforth the Laws of my life: I will be aſham'd to be any longer like the *Horſe and Mule, which are devoid of underſtanding*; but will rationally make uſe of thy gifts, in order to ſupport my ſelf for thy only ſervice, I will not covet, what may ſerve for my pleaſure; but what may ſuffice for my neceſſity. I will confidently expect from thy divine promiſe,

and

and paternal providence, (who haſt a *tender care over all thy Creatures*,) meat and cloathing *convenient for my ſuſtenance*, and competent to my condition; and ſo reſt fully *content* in thee and faithfully *grateful* to thee, the free *beſtower of all beſſings.*

3. *The means to acquire temperance are.*

1. *Frequently to reflect on, and punctually to practiſe the before preſcrib'd Rules.* 2. *To keep our bodies and minds honeſtly employ'd.* 3. *To fly from ſuch objects, actions, perſons, occaſions, as provoke our ſenſes to unlawful Pleaſures.* 4. *To think ſeriouſly upon Death and Eternity.* 5. *To make Mortification our continual exerciſe.*

O *My Lord!* who by thy moſt powerful, and prudent, ordination haſt *diſpos'd all things in perfect meaſure, number, and weight*: give Grace to thy poor ſervant, ſo to watch over his actions, manners, ſenſes, and deſires, that all may be meaſur'd, numbred, and weigh'd, in the true ballance of diſcreet *Moderation.* O that I could ſtill regulate my life by the perfect rule of thy Law and Love, the Dictamen of Reaſon, and the Counſel of thy *Apoſtles, denying all worldly luſts, and doing all things decently, orderly, and beſeeming my calling*! O that my Employments were ever holy; my Senſes always wary; my Thoughts ſtill reflected on the end of my Creation; and all my Mem-

Members truly mortify'd! how hopefully, confidently, and undauntedly might I then expect the glorious appearance of thee my great God and Saviour?

4. *Temperance, in particular, is divided into Abſtinence, and Sobriety:*

Abſtinence is a Virtue, inclining us to a rational mediocrity in the uſe of Meat; and Sobriety is the ſame in the uſe of Drink, which may alſo be apply'd to our paſſions.

AH! *My immortal Soul*! thou art too worthy, to be enſlav'd to thy ſenſual body! The beaſts exceed not nature's ſatisfaction, and wilt thou, who art indu'd with reaſon, be leſs temperate? O ſhame, O Brutiſhneſs! Do's not that firſt Precept ring ſtill in thy Ears: *In the day, thou eat'ſt, thou ſhalt ſurely dye*? And wilt thou yet hearken to thy ſeducing *Eve*, yield to thy ſubtil enemy, and obey thy belly ſooner, than thy bleſſed Creator? Do not *all they, who ſtrive for the maſtery*, and aim at the obtaining of a corruptible Crown, *abſtain from all exceſs*? and wilt not thou keep under thy Body, curb thy Senſes, and controle thy Paſſions, that thou may'ſt gain an incorruptible, and eternal, Crown in Heaven? Yes, *My dear Maker*! I will never more deſtroy thy holy work, nor ſell my Heavenly inheritance for a vile Morſel, a meſs of Pottage, a momentary Pleaſure: Thou (O *ſweet Redeemer*!) who,

whilſt thou wert pleas'd to ſojourn amongſt us, ſuſtain'dſt thy body with human Meats: Thou, *dear Jeſu my Saviour*! who ſuffer'dſt Hunger in the deſert, and Thirſt on the Croſs, to ſatisfy for my riot and gluttony! extinguiſh (*I beſeech thee*) all fleſhly deſires in my ſenſes; Let no worldly ſweets ſo ſavour to my palat, as to make me outpaſs the limits of perfect Abſtinence and Sobriety: That uſing thy temporal gifts with due temper and moderation; I may one day be fully ſatiated and inebriated at thy divine table, furniſh'd with eternal delicacies and delights.

5. *Modeſty (which is a Virtue adjoyn'd to Temperance,) is a reſtraint of all unruly motions with a certain comlineſs, and decency, in reſpect of the perſons, affairs, time, place, and all other circumſtances. And it has ſix branches, Three, which concern the repreſſion of inward motions, Meekneſs, Humility, Studioſity.*

Meekneſs is a Virtue; which moderates our paſſion of Choller by ſubjecting it to Reaſon, and keeping us from all ſuch words, and actions, as are unbeſeeming us, and contrary to our duty, Humility is a Moral Virtue, which abates the edge of our over-high hope and audacity, keeping us from pretending to more, than appertains to our condition, and councelling us to be content with ſuch mean things, as are ſuitable to our true unworthineſs. Studioſity is a Moral

ral Virtue, which moderates our Curioſity, and Covetouſneſs of Knowledg; and inclines us to a deſire of knowing what is convenient according to our Condition.

THou haſt commanded me, (O *meek and mild Jeſu!*) *to learn of thee* this divine leſſon, and thou haſt left me thy whole life, as a perfect example thereof, and a pattern, by which I ſhould practiſe it: Thou *ſweet Saviour!*) wert ſilent, patient, content, reſign'd, (*as an innocent Lamb in the ſhearers hands*) amidſt all the calamities, contumelies, affronts, and inſolences, which mans malice and madneſs could inflict on thee: And ſhall not I, (who have deſerv'd all ſhame, confuſion, hatred, and Hell it ſelf,) ſuſtain willingly my ſmaller afflictions! I will henceforth, (O *my Jeſu!*) not only freely pardon all outrages, which ſhall be done me, but joyfully prepare my heart to embrace all croſſes, endure all contradictions, and put up all injuries for thy ſake, with all ſweetneſs of affection and tenderneſs of compaſſion towards my greateſt enemies: That I may finally poſſeſs a portion in that bleſſed land, which thou (O *merciful Redeemer!*) haſt *promis'd* to thy meek, and humble, ſervants.

Ah, *my Soul!* Learn alſo this heavenly leſſon of thy moſt humble Saviour, *and thou ſhalt find perfect reſt in this world*, and have an eternal reward in the next. Alas! *Whereof art thou proud?* What is due to thee, but only damna-

tion; which, thou well know'ſt, thou haſt often deſerv'd? Why ſhouldſt thou expect to be preferr'd before any other, who art more unfaithful and ungrateful to thy loving Lord than all others? Ah, *caitif creature*! canſt thou conceive thy ſelf in a capacity of high honors? No, *dear Jeſu*! I utterly diſclaim them all; and deſire, that all men may know my real unworthineſs, that they may eſteem of me, treat me, and contemn me accordingly.

What wouldſt thou know, O *my curious Soul*! What do you gaze on, O *my inſatiable Eyes!* Is not *one thing only neceſſery*? one Science all-ſufficient? one object fully ſatisfactory? And is not the Rule, which directs you to this one neceſſary, ſufficient, and ſatisfying object, ſhort, ſweet, and eaſy? [*This is life eternal, to know thee the only true God, and Jeſus Chriſt, whom thou haſt ſent.*]

O *Words*, full of life and love! What can I wiſh for in heaven, (O *my Lord*!) but eternal life? and what need I deſire on earth (O *my Jeſu*!) but thy only love? O *my Soul*! Why ſeek'ſt thou elſewhere that, which thou canſt no where find, but in thy God, thy Jeſus, thy Saviour, in who m are all the true *treaſures of Science and Wiſdom*, who is thy only center, reſt, ſatiety, and ſecurity.

O what is all worldly knowledg, but vanity of vanities? how mean and fooliſh is all wiſdom, which provides not for eternity? Ah, *my good God*! how it grieves me, that I have given ſo much of my precious time, to the

purſuit of ſuch poor ſtudies, and getting ſuch empty notions, which, now I perceive, do ſo little profit me in order to this only ſolid and Soul-ſaving ſcience? *Lord*! I will henceforth employ all my diligence, endeavours, time, talents, wit, will, intenſions, and pretenſions, on that alone, which will moſt advantage thy honor, and beſt advance my ſalvation. My whole ſtudy ſhall be to know thee, (O *my God, and my All*!) to contemplat thee, to pleaſe, praiſe, and love thee in this World, that I may live and reign with thee in thy glorious Kingdom of Eternity.

6. *The other three branches of Modeſty are Virtues, helping us in the ordering, and managing, the outward motions of our Bodies.*

1. *By our beſeeming Carriage.* 2. *By our fitting Recreations.* 3. *By our decent Cloathing.*

GIve me alſo, (O *liberal Beſtower of all lovely Qualities*!) theſe external Graces, beſeeming my Condition, and ſuitable to my Calling: That ſo my inward and Outward compoſure, my Soul, my Body, my Senſes, and all that, which (by thy permiſſion) I am, making up a perfect harmony of all holy Virtues, I may become pleaſing to thy divine Majeſty, profitable to my Neighbours, and inſtrumental to my own perfection and Salvation.

3. *The Conclusion of this Exercise, with an humble Petition for perfect and Christian Temperance.*

AND now (O *great and glorious Creator*!) who hast made all things for my use, and *me for thy service*; Grant (*I beseech thee*) that I may never more violat thy sacred order and design.

O let me not rest in any creature, which is so much inferior to my noble nature; but terminat my love in thy blessed self, who only art above me. Where else, Alas! can my understanding find a soveraign Object to satiat it, or Center to content it, but thee O *supream Verity*! Where can my will meet with a perfect felicity, whereon to fix its affections, but thee alone, O *essential Goodness*!

Let me not therefore leave thee, the solid Substance, to love the Figure, which so lightly *fades away*: But give me (O *gracious Lord God*!) thy efficacious assistance, that I may *make such temperat use of the world, as if I us'd it not*; that so living out the remaining days of my Pilgrimage, *Soberly, Vigilantly, and Faithfully*, according to my calling; I may Joyfully, Hopefully, Confidently, and Preparedly, expect thy coming (O *my merciful Judg*!) having my *Reins girt* with Continence, my *Lamp* lighted with Charity; *Staff in hand* with prompt Obedience to all thy holy Ordinances; and finally *enter with thee* (*my Souls dear Bridegroom*,) into thy Marriage-chamber

chamber of eternal delights. And possess Thee for all Eternity in Heaven.

¶. IV.

Of Penance and Confession.

SInce Penance (according to the sacred Counsel of *Trent*) *is a duty, inseparably annex'd to the state of Christianity; and that every ones life* (in whatsoever condition) *should be a continual practise, and perseverant performance, of Penance, during the time of this our earthly pilgrimage: We shall endeavour to deliver with all possible brevity, distinction, and clearness.*

1. *Such necessary, Essential, and Fundamental Truths and Tenets concerning Penance as are unquestionable amongst all Orthodox Doctors, and proper to be known by every Penitent for the due exercise thereof.*

2. *We shall descend to the practical, and most important, part of Penance, which is Confession: setting down such Preparations, Examinations of Conscience, and Acts of devotion, as are to precede, to accompany, and follow it.*

3. *We shall add a larger examination of conscience, or Catalogue of sins for* their *help, and benefit,* who *desire to make a good general Confession.*

General Maxims, and Positions, concerning Penance, and Confession.

The necessity of Penance.

WE *are by nature* the children of wrath, *and being heirs of our first Parents malediction, we are with them banish'd out of Paradise, and abandon'd to labor and toyl upon earth, where we remain slaves to our irregular passions under the Tyrannical yoak of Death and the Devil.*

Now there are but two *means to redress these miseries, and to recover the divine favour and friendship, (and consequently to regain Heaven) to wit,* Innocency and Penance.

Innocency *concerns only such spotless Souls, as have inviolably conserv'd their Baptismal sanctity even to the last moment of their lives:* [*tho' they also,* (if there be any such Saints, besides Children dying in the nonage of reason) *may be said in some sort to stand in need of Penance for the preservation of their purity, and perseverance in their Innocency.*]

Penance *concerns all Sinners: as being the sole means, establish'd by God, and left by Christ* JESUS *to his Church, whereby to appease our irritated Creator, to satisfy the divine Justice, and to restore us to our lost heavenly Inheritance.* Unless you do Penance, you shall all Perish.

Penance is the chief Exerciſe of a Chriſtian.

WHence it follows, that Pennance is the moſt neceſſary, important, and excellent Exerciſe of all Chriſtians: ſince all muſt either Periſh, or do Penance; and it is an Article of our Faith, that Penance is ſo abſolutly neceſſary for all Sinners, that without it there is no hope left of obtaining pardon for their Sins, of regaining Gods favour, of ſaving their Souls, and of enjoying eternal Happineſs.

Penance comprehends the Virtue of Penance, and the Sacrament of Penance.

WHich is to be underſtood, both of an interior Penance, (*which is an act of the* Vertue *of Penance*;) *and of an* exterior Sacrament of Penance, (*which is commonly call'd Confeſſion.*)

By the Virtue *of Penance The Sinner is to deteſt his impieties, with a firm reſolution of no more offending the divine Majeſty: By the* Sacrament *of Penance he is to accuſe himſelf of them, with an earneſt deſire to repair the wrongs, and ſatisfy the injuries, done to the divine Juſtice.*

So that to obtain pardon for his Sins, he muſt of neceſſity have both an inward, ſincere, Chriſtian ſorrow and repentance; and alſo (when it may be obtain'd) an outward Confeſſion and Accuſation of his crimes, accompany'd with ſuch Conditions, as ſhall be hereafter ſpecify'd.

The

The Sacrament of Pennance consists of these four Parts

[1] *Contrition of heart.* [2] *Confession of mouth.* [3] *Satisfaction of works,* (*which are its material Parts.*) [4] *And Absolution of the Priest,* (*which is its Form.*)

Of Contrition, the first Part of Penance.

A *Sinner cannot duly perform this important affair of Penance, unless he conceives* (*as aforesaid*) *a* Sorrow *for his past offences.*

This Sorrow may be either Perfect, or Imperfect.

It is Perfect, [1] *When it proceeds from perfect Charity, grounded upon the consideration of Gods love and goodness.* [2] *Accompany'd with an inward, sincere, and cordial detestation of the committed Crime: And* [3] *joyn'd with a firm purpose and resolution of future Amendment.*

It is Imperfect, *when Charity in us is imperfect, and when our sorrow proceeds;* [1] *Rather from the fear of Hell.* [2] *Or from the desire of Heaven.* [3] *Or from the foulness of the Sin it self, than from the love of God.*

The first is call'd Contrition, *the second* Attrition.

Attrition *is* (*of it self*) *insufficient to obtain pardon; and therefore it must be accompany'd with a Sacramental* Confession, *to render it effectual for the Remission of sins, and reconciliation to the divine Grace and Friendship.*

Con-

Contrition *is ſo Excellent, that* S. Cyprian *eſteems* it the very beſt thing, which a mortal creature can offer up to its Creator. *It is ſo* Powerful, *that* S. Ambroſe *ſays*, It opens heaven, ſhuts up hell, cures all the Souls diſeaſes, repairs all ſpiritual ruins, and ſerves, as a Sponge, to deface all iniquities. *It is ſo* pleaſing to God, *that* (*ſings the Royal Prophet*) he never rejects an humble and contrite Heart, *but ever receives it as a moſt perfect Sacrifice. It is ſo* eaſy, that a Moment may conceive it, an Inſtant may produce it; *For neither the ſhortneſs of time*, (*ſays S.* Cyprian) *nor the extremity of the laſt hour, hinders the pardon of a Contrite Penitent. Finally, it is ſo* Profitable, *that* (*ſays the ſame Saint*) *it not only obtains* Pardon for paſt offences, but gains alſo a future Crown of glory.

But this perfect Contrition *muſt proceed* [1] *from a motive of the Love of God, and not for any ſervil Fear: As when a Child, having offended his Father, grieves not ſo much for fear of being diſinherited, as for having been diſloyal and diſobedient to ſo loving and belov'd a Parent.* [2] *It muſt be accompany'd with an inward, ſincere and hearty Deteſtation of the Crime, like that of the Prophet* David, *and of the Apoſtle S.* Peter; *and not only an outward, verbal and lip-lamentation, like that of* Antiochus *and* Eſau. *And* [3] *It muſt be joyn'd with a firm Reſolution of future Amendment, and avoiding all Occaſions.*

Now this Sorrow for the Sin, this Deteſtation thereof, and this Reſolution of amendment, groun-

grounded on the conſideration of Gods goodneſs, (which conſtitute the eſſence of perfect Contrition*) muſt be* [1] *exceeding great; For as man is bound to love God above all, ſo he ought to hate ſin above all.* [2] *They muſt be general, abſolute, and univerſal, extending themſeves to all Sins whatſoever, without the leaſt conditional reſerve of Affection to any one;* For what will it avail thee, *O ſinner,* (*ſays S.* Gregory) to be ſorry for thy Anger, if thou ſtudy'ſt Revenge? What will it ſerve thee to deteſt Uncleaneſs, if thou continu'ſt in Covetouſneſs. [3] *They muſt precede* (*if not the Confeſſion,*) *at leaſt the Abſolution; for they being* (*as aforeſaid*) *of the Eſſence of the Sacrament of* Penance, *muſt neceſſarily go before the end thereof, which is the* Abſolution. [4] *There needs no vocal expreſſion of this Sorrow, Deteſtation, and Reſolution: for an inward feeling and conception thereof in the Soul abundantly ſuffices.* [5] *Neither is it neceſſary to conceive as many Sorrows, or form as many acts of Deteſtation, and Reſolution, as you have committed Sins; for* one *only general, ſincere, and hearty Sorrow,* one *Deteſtation of all, that is oppoſit to the divine love and liking,* one *Reſolution of amendment, includes all Former and Future crimes and offences.*

Of Confeſſion, the ſecond part of Penance.

Confeſſion is a declaration of your ſins to an approv'd Prieſt: Now to the end you may declare your Sins exactly, you muſt

Be-

Before Confession

1. MAke a diligent Examination of your Conscience: For 'tis not enough to present your self to your Confessarius, and there relate, what comes then to your memory, or what you have learn'd by rote out of Books, or what you formerly us'd to say: But you must seriously apply your thoughts for some space of time before Confession, to consider the true state of your Soul, to search (as the Council of Trent commands) into the most secret corners of yorr Conscience, and to carry with you to Confession such dispositions, as are requisit for the obtaining of Absolution.

2. This examination of Conscience may be either in order to a General, or an Annual, or a Monthly, or a Weekly Confession: and accordingly more, or less, time must be allotted for its due performance.

3. The Necessity of this serious Examination of Conscience before Confession appears, In that the Penitent is oblig'd to accuse himself distinctly of all his Mortal Sins, with their aggravating circumstances, their qualities, and their number: Now he cannot Confess them, unless he know them; nor distinctly know them, unless he has diligently consider'd them.

Whence it follows, [1] That if the Penitent omits or forgets to Confess any one Mortal Sin, thro' defect of his precedent Examination, his Confession is not only fruitless, but sinful, and sacrilegious, as if he had voluntarily conceal'd it: because, tho' his intention was not directly to omit it, yet his supine negligence directly and

and formally expos'd him to the danger of making an imperfect Confession.

2. *It follows, that a Penitent, presenting himself to Confession, without this precedent Examination of his Conscience, ought to be sent back by his Ghostly Father without absolution: Unless,* [1] *the Confessarius will take the pains to supply his defect by interrogating him upon all such particular points, as may any way concern his calling, and state of life, and conversation.* [2] *Unless the Penitent be very weak, and infirm, or very ignorant, and simple, or a meer Idiot: in which cases the discreet Confessor may undoubtedly supply their impotency: but he cannot exempt the common and general sort of Christians from this serious Examination of their Consciences, which the* Council *asserts to be absolutely necessary.*

3. *It follows that such Penitents, as will Confess no more, than they are ask'd, nor utter a word of self accusation, unless it be forc'd out of their mouths, ought not to receive Absolution: because there is just reason to doubt of the validity of such Confessions; since the Penitents seem to be altogether ignorant of the state of their own Consciences; to have been supinely careless in the consideration of the qualities, circumstances, and number of their crimes; and lastly, to want a due sense of Sins heinousness and a true horror, hatred, and detestation thereof; and yet all this is necessary for a good Confession.*

4. *It follows for the same reasons, That such* Penitents, *as make use only of certain Books, and set-forms of Confession; relating only such things,*

as

as they there find, and no more, without any ſearch into their own interior; *but out of meer cuſtom coming to Confeſſion always with the ſame things, and declaring them in the ſame manner: do alſo abuſe the Sacrament. We condemn not the right uſe of ſuch pious Books, but we ſeriouſly adviſe all Penitents, that (beſides them) they will dive into their own Conſciences to find out the root of their Offences, and to conſider their own evil affections, inclinations, cuſtoms, together with the nature, number, quality, and circumſtances of their crimes, that ſo they may accuſe themſelves accordingly. For what Books can poſſibly diſcover the true ſtate of each ones Soul and Conſcience in particular?*

4. *Before you begin the Examination of your Conſcience you muſt humbly beg the divine aſſiſtance, ſince it is by Gods particular Grace, and extraordinary Favor, that any Sinner returns to him by Penance. You muſt therefore elevate to him your Heart and Affection, earneſtly imploring ſuch heavenly ſuccour, as is neceſſary for the making a* good Confeſſion, *which is to you a matter of ſo high importance.*

And conſequently you are to ask, [1] Light *to ſee your Sins, and to know the true ſtate of your Soul.* [2] Capacity, *underſtanding, and memory to expreſs them rightly in Confeſſion.* [3] *The* Love *of God, and* ſtrength *of Reſolution to deteſt, and hate them.* [4] All, that is requiſit *to deſtroy ſin by ſincere Penance, to be reconcil'd to the divine Majeſty, to obtain his mercy, to appeaſe his anger; to ſatisfy his Juſtice, and to eſtabliſh*

ſtabliſh his Empire, his Sanctity, and his Glory in your whole Interior and Exterior man.

5. *After this form an act of* Pure Intention, *proteſting, that you pretend by this preſent Confeſſion to acknowledg the diſorders of your Life, to obtain pardon for your Sins, and to get Grace by vertue of the Sacrament for your future reformation, and amendment.*

6. *Then, driving all other thoughts out of your mind, ſettle your ſelf, by a ſerious application of your ſpirit, to the Examination of your* Conſcience, *making uſe, if you pleaſe, of ſome one of the Methods, hereafter deſcrib'd in the particular directions for* Confeſſion.

But beware [1] *of over-much* earneſtneſs, *anxiety, or diſquiet, in your examination.* [2] *of over-much* ſcrupuloſity, *contenting your ſelf to remember the greateſt and moſt dangerous, hiding the reſt (of your Venial ſins) in Chriſt ſacred Wounds, and drowning them in his precious Blood.* [3] *of over-much* tedioufneſs, *like thoſe weak ſpirits, who to make an eight days-Confeſſion, muſt have four hours time of Recollection, and are troubled, when it is deny'd them: for ſurely the diſcuſſion of the Conſcience is not to be meaſur'd by the length of time, but by the attention of the Spirit.* [4] *Be ſure to Confeſs nothing, but that, for which you are* ſorrowful, *and which you purpoſe to amend.* [5] *In defects, and imperfections, mention only ſuch in Confeſſion, as you deſire* to correct *in your ſelf, and the rooting out whereof would make moſt for the encreaſe of your peace, humility, purity of heart,*

heart, and liberty of spirit. [6] *Above all things beware you go not to Confession* pro forma, *out of custom, or for company; for such persons seem scarcely to detest Sin sufficiently, nor purpose amendment resolutly; and consequently, put themselves in danger of committing a Sacriledge by coming to the Sacrament indispos'edly.*

7. *Having made your Examination of Conscience, forget not to frame an Act of* Contrition, *detesting all your sins in general, and those in particular, which you have now remembred, and remark'd, in order to your present Confession.*

In Confession.

1. *YOur Confession is to be accompany'd with these* Five qualities and Conditions, *which are necessarily requir'd to make it valid and effectual:*

The First *and principal* condition *of a good Confession is* Integrity; *that is, You must exactly, entirely and (* sigillatim, *says the Council of* Trent *) one by one, accuse your self of all your Mortal Crimes (with their number and aggravating circumstances,) be they never so secret, so infamous, so enormous; be they Interior in thought, or Exterior in word or Action; be they hidden, or manifest: for who so conceals any one Mortal Sin, either thro' shame, or thro' malice, or thro' his own culpable negligence, and want of due examination, invalidates his whole Confession, turn's it to his own Confusion, and of the Sacrament makes a Sacriledg.*

The ſecond Condition is Humility, *that is, you muſt humbly acknowledg your ſelves culpable, and not excuſe your crimes, or caſt your faults on others, on the occaſions, on the temptations, &c.*

The third Condition is Clearneſs *of expreſſion, that is, you muſt deliver your Confeſſion in ſuch diſtinct, and intelligible, words, as may make your Sins plainly underſtood, and the ſtate of your Soul clearly known to your Confeſſor, (who ſits in that Tribunal, delegated by the divine Majeſty, to judg of the Penitents Conſcience,)*

The fourth Condition is Simplicity, *that is, you muſt declare your Sins, truly, nakedly, inartificially, and undiſſemblingly; without multiplicity of words, circumlocutions, exquiſit phraſes, fruitleſs repetitions; and unneceſſary circumſtances, eſpecially in Venial Sins; for all this do's but diſguiſe, confound, and obſcure the confeſſion.*

The fifth Condition is a ſence, ſorrow, and feeling of your Sins heynouſneſs; *that is, you muſt put on the perſon and poſture of a devout, modeſt, poor Criminal, appearing before his dreadful Judg, imitating the* Publican, *who ſighing from his heart, caſting down his eyes, and ſmiting his breaſt, deem'd himſelf unworthy of all grace and favour.*

2. *From which Conditions you may eaſily gather, what abuſes you are to avoid, As,*

1. *You muſt take heed of going to Confeſſion, like ſome lewd* Libertines, *who by their light carriage, and laughing countenance, ſhew, how little ſerious they are in a matter of ſo great moment.*

2.

2. *Let not your Confession consist of* Negatives, *tiring your Confessors ears with these or the like fruitless, and superfluous, expressions*; I have not lov'd and serv'd God as I should; I have not pray'd so fervently, frequently, faithfully as I should, *&c. Surely the heavenly Citizens might say as much; and were you guilty of no heavier Crimes, you might deserve to be plac'd upon the Altar, as a Saint.*

3. *Use not* Indefinit *terms in relating your Sins; like some who will say,* Persons in my Place, of my Calling, in my Condition, do sometimes tell untruths; People are apt to hear and speak some words of Detraction, *&c. For your Confession must be personal, and your accusation must be limited to your own particular actions.*

4. *Beware also of these or the like* conditional *ways of accusation*; If I have sworn, ly'd, detracted, I ask God Pardon: *For your Confession must be absolute and positive.*

5. *Nor let your Confession consist of* Generals, *by saying,* I have been proud, idle, envious, *&c. Neither imitate such, as having little to say (by reason they want a true knowledg, or have fail'd to make a due Examination of their Conscience) accuse themselves of* Tepidity, indevotion, infidelity in answering to holy inspirations, *&c. for yor are to particularize the number, and circumstances of your Crimes, and declare that single action, or omission, which is sinful,*

6. *Do not indiscreetly declare a* third persons *fault, or imperfection, to palliat, or extenuate*

your own crime; *ſaying* I have a Husband, a Son, a Servant, ſo froward, troubleſom, unruly, that I am ſometimes urg'd to Anger and impatience, *&c. For this is not to accuſe your ſins, but excuſe your ſelf.*

7. *Much leſs are you to expreſs your great offences in* extenuating terms, *by ſaying*, I have let ſlip ſome Idle words, and they were ſometimes tending to diſhoneſty, or detraction; *For this is to cover the Crime, and to commit a Sacriledg.*

8. *Avoid theſe two extreams*; *Of ſpeaking* over loud, *leaſt others may hear you*; or over-low, *leſt your Ghoſtly Father ſhould not underſtand you.*

9. *Abuſe Not your Ghoſtly Fathers ears and patience, (and indeed the Sacrament it ſelf,) with* Impertinencies, *or any thing, whatſoever concerns not yorr Conſcience! For, to talk (during the time of Confeſſion) of trivial, temporal, or indifferent buſineſſes, which may be deferr'd; is to prophane the ſanctity of this high Tribunal.*

10. *Imitate not them, who whilſt they are at Confeſſion,* gaze *up and down,* play *with their Beads, or Fingers, and* relate their Sins *with as little feeling, as if they recited a Romance: For the exterior diſorder, & irreverence, declares the interior indevotion, and negligence.*

11. *Run not to every* new-coming *Prieſt*; *like ſome vagabond ſpirits, who no ſooner hear of a holy devout, ſpiritual Confeſſarius but preſently they have an itching deſire to make a tryal and taſt of him: for this ſavours overmuch of curioſity and Levity.*

12.

12. *Leave not your* ordinary Ghostly Father *without a just and warrantable occasion and necessity: Much less should you do it, when you have committed some extraordinary Crime, for fear of incurring his ill opinion, or disfavour: For this is a manifest sign of excessive Pride and Hypocrisy.*

13. *Neither ought you to* dislike *him, because he sharply reprehends you for your errors: or suspect his affection, if he speaks home to you for your correction: for all such Exceptions are the meer tricks of Self-love, not the arguments of solid Repentance; since who so truly conceives himself a grievous Criminal, will not covet to be cherish'd, but be well content to be chastis'd.*

Fourteenthly, *If you go often to Confession, (as all zealous and devout Christians should) you may do well to mention briefly, and without any circumstances, some* one Sin of your life past, *(for which you are certain to be most heartily sorry;) that so you may both secure your own Contrition, and the Priests Absolution.*

Fifteenthly and Lastly, *End not your Confession abruptly, as you would an idle story, or by saying, as some rude penitents do;* There's all: I have no more, *&c. But add some such like words,* For these my offences, *&c. As is hereafter set down.*

After Confession.

1. *HAving concluded your Confession, you are to yield an humble and attentive ear to what your Ghostly Father shall tell you. If he que-*

ſtions you, anſwer him clearly, ſincerely, punctually: If he chides you, take it patiently; If he ſays little or nothing to you, trouble not your ſelf; but bowing down your head, embrace the enjoyn'd Penance, and receive your Abſolution.

2. *Departing thence, full of outward reſpect and reverence, and of inward joy and comfort; retire your ſelf into ſome place of quiet, and there recollecting your heart and ſenſes, conceive your ſelf to be the Prodigal Child receiv'd into favour; and then extaſy'd at the conſideration of your Creators boundleſs Love and Mercy, render him moſt hearty thanks for having ſo freely pardon'd your ingratitude, diſloyalty, and diſobedience.*

3. *Do not lightly diſcover to others, what your Ghoſtly Father ſaid to you: or what Penance he enjoyn'd you; For that which paſſes in this Sacrament, ſhould be on all ſides kept ſecret.*

4. *You are not to caſt your Eyes any more on your particular Offences, nor to trouble your ſelf by reflection, whether they be well confeſs'd or not: but turning your heart ſweetly, quietly, and confidently to your Creator, deteſt whatſoever is contrary to his Divine liking; and renounce all, that may put any obſtacle between your ſoul and his love.*

5. *Know aſſur'dly, that if you have made your Confeſſion ſincerely, with all the neceſſary and eſſential conditions and diſpoſitions, which ought to accompany it, you are alſo abſolv'd from all ſuch Mortal Sins, as you may have omitted thro' forgetfulneſs, according to the expreſs deciſſion of the Council of* Trent.

6. *But*

6. *But if notwithſtanding all the moral and neceſſary Diligence, you have employ'd, you have omitted to confeſs ſome Mortal Crime, which recurs afterwards to your memory: be not at all troubled or diſmay'd thereat: for all, you have to do in this caſe, is to mention ſuch Mortal Sins (thus omitted and forgotten,) in your next Sacramental Confeſſion.*

7. *You may do well to excite your ſelf to a new Sorrow for your Sins, ſupplying your defect therein by borrowing that, which our Saviour felt in the Garden in conſideration of theſe very Crimes in particular, by you now confeſs'd,*

8. *Renew your good Purpoſes of amending your life, and make freſh Proteſtations to correct what is amiſs for the future.*

9. *Say devoutly your enjoyn'd Penance, thinking it ſmall in regard of your ſins, and therefore adding other prayers, hereafter ſet down, as your leiſure and devotion ſhall permit; and offering up to your Soveraign Creator, for further ſatisfaction of your Crimes, the merits of his Son Jeſus, the Piety of his Mother, the blood of his Martyrs, the Innocency of all his Saints,*

10. *Laſtly, Beg grace, ſtrength, and courage, for the performance of, and perſeverance in your well made Reſolutions: and for the faithful keeping your Promiſes, now made to God and your Ghoſtly Father.*

Of Satisfaction, the third part of Penance.

Satisfaction is a payment of the temporal puniſhment, which is due to Sin, (by reaſon of

the injury done thereby to the Divine Majesty) by the performance of such penal and laborious works, as are impos'd by the Ghostly Father. For the declaration whereof, note these following Maxims, *containing briefly all, that is necessary to be known concerning this matter.*

1. *That when the Sin is pardon'd, the Punishment may remain. For the Sacrament (of Penance, or Confession) remits only the Fault* primarily, *and the punishment* secondarily, *according to the fervour of the pious Penitent, and the quality of the impos'd Penance.*

2. *That this Punishment must be paid and discharg'd; either in this world, by the performance of good works, and the gaining of Indulgences; or in Purgatory, if sufficient Penance be not done during our life time.*

3. *That it cannot be determin'd, what Punishment in this life is sufficient to satisfy for a Mortal Sin: this being a thing known only to God, who alone knows the grievousness of the offence.*

4. *That the performance of the Penance, impos'd by the Confessor, is not so essential to the Sacrament: as that, if the Penitent should dy before he accomplishes it, the Sacrament should be invalid.*

5. *That the Satisfaction, which is essential to this Sacrament, consists in the* Resolution *of the Penitent to perform the obligation, annex'd to his Sin, of repairing the injury he has done the Divine Majesty, either in this world, or the next.*

6. *That such a Sinner, as will accept of no Penance, is uncapable of Absolution: because this obli-*

obligation of doing ſome Satisfaction is eſſential to this Sacrament.

7. *That ſuch an one, as is content to ſatisfy in Purgatory, but will do nothing at all in this life, ought not to be abſolv'd: becauſe he may be juſtly reputed not ſufficiently* Contrite *for his Sins, by reaſon of his raſhneſs, preſumption, and plain tempting of God.*

8. *That the works which are proper to ſatisfy for our Sins, are* Penal Works; *and reduc'd to theſe three kinds:* Prayer, *which comprehends all ſorts of Devotion;* Faſting, *which includes all kinds of Auſterities;* Almſdeeds, *under which are contain'd all works of Mercy and Charity towards our Neighbour. And theſe three ſorts of* Penal Works *are therefore chiefly recommended to all Penitents; becauſe of their conveniency to ſatisfy for the three common ſorts of Sins:* 1. *Againſt* God, *to which Prayer correſponds;* 2. *Againſt their* Neighbour, *for which Almſdeeds are inſtituted;* 3. *Againſt* Themſelves, *for which Faſting is ordain'd.*

9. *That tho' (as aforeſaid) the Penitent be oblig'd to accept of* ſome Penance, *to the end the Sacrament may not be rendred imperfect: yet he is not bound to accept of* what Penance, *the Confeſſor indiſcreetly impoſes on him; but he may lawfully demand to have it moderated or chang'd into ſomething more eaſy: For he is not oblig'd under any pain of Mortal Sin to obey him in any thing elſe, than in receiving his Abſolution.*

10. *That when the Penitent has freely accepted any Penance impos'd on him by his Ghoſtly Father;*

he

he is absolutly oblig'd to accomplish it: Yet if it be a light Penance, *(as three* Paters *and* Aves *) or that he omits some small parts of it; such an omission is only Venial, by reason of the littleness of the matter.*

11. *That when the Confessor limits no time for the accomplishment of the Penance impos'd by him, and accepted by the Penitent in Confession: It is requisit it be perform'd at the first opportunity: because it is probable, he so intended it; to the end the Penitent might speedily satisfy for his Offences, and carefully preserve himself from future falling.*

12. *That such an Omission of accomplishing the* Penance *speedily is no Mortal Sin; unless it be a notable negligence, and in some dangerous circumstances; the judgment whereof depends on the* Confessors *Prudence.*

¶. V.

Particular Directions, and Practical Devotions, for Confession.

BEFORE CONFESSION.

THe Penetent, who resolves (by Gods Grace) to make a good Confession, must (according as opportunity shall suffer, and Devotion serve) perform three things, before he

he preſents himſelf to his Ghoſtly Father: to wit, He muſt *Conſider*. He muſt *Examin*. He muſt *Pray*.

Firſt Conſider, that the diſcuſſion of your Conſcience, and the Confeſſion of your Sins, is a Soveraign remedy againſt blindneſs of heart: and weigh with your ſelf, how dangerous a thing it is, to defer your Converſion, to linger out in wickedneſs, or to make bad Confeſſions; ſince you know not, but that wilful malice may cauſe God in Juſtice to leave you in final Blindneſs and Impenitency. This needs no Explication, but Application: If one ſhould tell you, this year you ſhall be drown'd, would you not beware of Water? Do ſo of Sins, and their occaſions. Why will you ſtill heap up wrath againſt the day of wrath? There is nothing ſurely that dos more harden the Heart, and blind the Underſtanding, than the abuſe of the Sacraments, and the wilful reſiſtance, or neglect of Gods call and inſpirations.

2. Conſider, How eaſily a Blind man is deceiv'd, how dangerouſly he walks, what comfort he wants? Apply the ſame to your Soul, blinded with ſin, and ponder well theſe places of Holy Writ: *Run, whilſt you have light, leſt the darkneſs of death ſhould overtake you. I have ſought after thee, and thou wouldſt not be found; now thou ſhalt ſeek me, and thou ſhalt not find me*: but you ſhall dy in your ſins.

3. Conſider, how a blind man is led; 1. By a Dog; 2. by a Child; 3. by a Staff. So a blind Soul is led: 1. by Cuſtom in ſin, to which it re-

returns as a dog to his vomit; 2. By affection to creatures, as a doting Mother thinks her black Child beautiful; 3. By Paſſion, for then having a ſtaff, you will ſtrike friend or foe. Beware in time, and permit your ſelf to be rul'd and directed.

4. Conſider, what a madneſs it were for you to kill your ſelf with that Weapon, which is deliver'd into your hands for the defence of your Life; And is it not a far greater phrenſy, to procure your ſpiritual death by that, which is provided for your ſouls life and preſervation? Is not Confeſſion the Sacrament of grace and reconciliation? O! Let it not prove your damnation.

5. *Bleſſed are the clean-hearted, for they ſhall ſee God.* Without ſome degree of Purity, 'tis impoſſible to ſee, enjoy, and poſſeſs him, who is *Purity it ſelf*: Conſider then ſeriouſly, what you muſt do, and which is the readieſt and ſureſt means to get this Purity.

6. Think, what will moſt affright your Soul, and make its caſe deſperat at the hour of death, *Bad confeſſions.* And what will then moſt comfort it. *Good Confeſſions*; that is, To have done your duty, and us'd your beſt endeavour in the exact and faithful performance of this moſt important buſineſs, which is all, God requires at your hands. Prevent therefore, and provide in time. Do it even now, for there is danger in delay.

2. *Examin.*

INvocat the divine Light to ſee God, and your ſelf; his goodneſs and your naughtineſs; that you may praiſe him for the one, and obtain pardon for the other. Saying briefly thus.

A Prayer before the Examination of your Conſcience.

O Father of light, and God of love! grant me true light, true love, and true wiſdom; that I may impartially diſcern, what pleaſes, and diſpleaſes, thy divine Majeſty in my Soul; for I moſt earneſtly deſire to deteſt and deface the one, and to embrace and increaſe the other. Illuminat the eyes of my underſtanding, that I may truly ſee my ſins and imperfections; enable my Memory, that I may duly confeſs them; ſtrengthen my Will, that I may reſolutly amend them; and change my Whole man, that I may ſleep no longer in death and deadly ſin.

O my ſoul! Give up an account of thy ſtewardſhip, ſince thou haſt not long to hold it! Fool! *This very night thy ſoul ſhall be taken from thee*: and what then will all theſe impure and impenitent thoughts, deſires, words, affections, and actions profit thee? To what purpoſe gain'ſt thou even the whole World, if thou loſeſt thy own Soul? *O Martha!* [*O N.*] *Thou art troubled about many things, when as there is but one only thing, which is abſolutly ne-*

neceſſary, Return therefore into thy ſelf, and turn to God. Lament, Repent, Amend.

A form of Examination for ſuch, as confeſs often.

AMongſt the many forms of Examination of Conſcience, make uſe of ſome one that ſeems to you the cleareſt, eaſieſt, fulleſt, and moſt ſuitable to your guſt, devotion, and condition; as thus:

1. *How long* is it ſince my laſt Confeſſion?
2. *Where, and with whom*, have I ſince that time convers'd?
3. *What Employments* have chiefly taken up my time?
4. *What Sins* and imperfections am I moſt inclinable to?
5. *What is the charge* and duty, to which my Vocation obliges me?
6. *With what Intention* have I done my actions?

A form of Examination for Proficients, and Religious Perſons.

Or thus.

1. WHerein have I offended my good God, in *Works*, of diſobedience, propriety, immodeſty, indevotion, *&c.*
2. In *Words*, of murmuration, detraction, diſhoneſty, untruth, pride, paſſion, *&c.*
3. In *Thoughts*, of curioſity, vanity, ſenſuality, impurity, diſdainfulneſs, ſpitefulneſs, *&c.*

4. In

4. In *Affections*, and desires, and intentions, against Charity, Chastity, Humility.

Or thus.

1. WHat sensuality, in meat, and drink, sleep, talk, company?

2. What curiosity, of eyes, ears, tongue, heart?

3. What vanity, pride, complacency?

4. What Tepidity, distraction, negligence, in Office, prayers, recollection, devotion?

5. What uncharitableness, in words, censures, judgments?

6. How impatient, disobedient, soon disquieted for every toy?

7. How partial in my own case, in defending my own opinions, in point of propriety?

Or thus

1. I Have been very irreverent, indevout, distracted thro' my own fault in performing the divine Office, and other prayers of obligation, especially twice, or thrice.

2. I have been defective in charity towards others, externally, internally; especially in speaking or judging ill of them, or in such a manner, on such motives, and so often.

3. I have been very unmortify'd, unresign'd, froward out of pride, scorn of others, self-love, *&c.* especially two or three times in such manner; as by uttering vain, disdainful, distastful words,

words, by hypocriſy, by internal complacency, by ſelf-opinion, *&c.* or by external ſhew, complaining, impatience, *&c.*

4. The fourth point may be concerning ſuch particular Sins, as each one ſhall find himſelf moſt inclin'd unto, and wherein he moſt frequently fails.

They who deſire a more large and particular Catalogue of ſuch ſins and imperfections, as even good and virtuous perſons may ſometimes fall into; may examin themſelves upon the following heads; And if they find themſelves guilty of any Crimes, there mention'd, let them mark and remember them in order to their Confeſſion, paſſing the reſt over and omitting them.

Againſt God.

1. HAve you perform'd your morning and evening exerciſes of Devotion, dedicating your firſt and laſt thoughts to the divine Majeſty?

2. Have you daily employ'd ſome time in mental Prayer, in reflecting on your progreſs in virtue and perfection, in the Examination of your conſcience, as you reſolv'd, as you promis'd, as you were enjoyn'd?

3. Have you done your Actions with a pure intention for Gods honour and glory, or for vanity?

4. Have you been zealous to hear Maſs, not only on days of obligation, but on other days, when you had time and opportunity?

5.

5. Have you well ſpent your time, eſpecially Sundays and Holy days, in pious exerciſes, reading, praying?

6. Have you omitted any good action for human reſpects, temporal intereſt, ſervile fear?

7. Have you ſpoken reverently of God, of the Sacraments, of Faith, of Church Ceremonies?

8. Have you ſought ſelf-ſatisfaction in your practiſes of devotion, more than your ſouls advancement?

9. Have you done your devotions meerly out of cuſtom, negligently, tepidly, with diſguſt, with repugnancy?

10. Have you faithfully, ſpeedily, fervently, correſponded to good and holy Inſpirations?

11. Have you ſlighted, cenſur'd, undervalu'd, the ways and devotions of others; to ſeem more knowing?

11. Have you frequently aſpir'd to God, remembred his preſence, or rather been totally extroverted to creatures?

13. Have you been zealous to promote Gods cauſe, to encreaſe his honour and glory; to defend the Truth, to encourage virtue, to better your Neighbour, to correct ſuch, as have oppos'd all theſe things?

14. Have you reſign'd your will to the divine diſpoſition in ſickneſs, pains, croſſes, and all accidents?

15. Have you faithfully reſiſted all ſuggeſtions of infidelity, of diſtruſt in God, &c. both in prayer, and at other times?

Againſt your Neighbor, who is either your Superior.

1. HAve you refus'd to obey your Superiors out of pride, ſelf conceit, obſtinacy?

2. Have you murmur'd at their commands, abetted others in their rebellion, given ear and way to their murmurations and obloquies?

3. Have you been troubled, peeviſh, impatient, when you have been told of your faults, chidden, corrected?

4. Have yon ſcorn'd their wholſom admonitions, corrections, advertiſements: or cenſur'd their proceedings?

5. Have you ſpoken contemptibly of your Superiors?

6. Have you nouriſh'd a certain averſion, or diſguſt, or diſlike, againſt your Ghoſtly Father, or ſpiritual Director, becauſe he is too ſevere, or too facile, or for any other cauſe.

Or your Equal.

1. HAve you offended your Brethren, Siſters, Companions, fellow-ſtudents, husband, wife, by injurious, outragious, threatning, words?

2. Have you blaſted their fame, and reputation, by any ſort of detraction; and how hainouſly?

3. Have you judg'd raſhly of their actions and

and intentions; and utter'd your judgment before others?

4. Have you rais'd any reports, either true, or falſe; or caus'd any diſcord, wittingly, or accidentally?

5. Have you been envious at their good, either ſpiritual, or temporal?

6. Have you been harſh, froward, peeviſh, towards them in your carriage, ſpeeches, converſation?

7. Have you taken pleaſure to vex them, anger them, mortify them, and thereby provok'd them to ſwear, curſe, or any way offend God?

8. Have you mock'd at them, confounded them, ſlighted, or contriſtated them, or derided their devotions?

Or your Inferior.

1. HAve you taken upon you to curb, check, chide, them upon all occaſions out of pride, and Arrogance?

2. Have you ſcorn'd them, reproach'd them, upbraided them of their corporal, or ſpiritual, imperfections?

3. Have you exceeded in reprehending their faults, or not done it at all on juſt occaſions?

4. Have you had the charity to bear with them, compaſſionat them, aſſiſt them, counſel them?

5. Have you willingly heard their excuſes, and admitted their juſt defenſes; and been ready to pardon them?

6. Have you commanded only juſt, and rational, things; or done it with overmuch imperiouſneſs, harſhneſs, ſeverity?

7. Have you been partial in your affection; or conceiv'd an averſion from ſome one on light occaſions?

8. Have you been carefully ſolicitous for them under your charge, and provided both for ſoul and body?

Againſt your ſelf.

HAve you zealouſly, daily, devoutly, conſider'd your obligation of tending to perfection; and endeavor'd your advancement in the way of virtue?

2. Have you made frequent returns into your own interior, reflected on your ſelf, re collected your ſenſes, bridled your ſenſuality, ſtudy'd mortification?

3. Have you been eager to follow your own will, fancy, judgment, to defend your own opinion: either in things indifferent, or controverted, or dangerous, or ſcandalous, or in matters of Religion or Devotion?

4. Have you been glad to hear your ſelf prais'd, eſteem'd, glorify'd, to be reputed good, virtuous, juſt?

5. Have you given way to thoughts of vainglory and vanity?

6. Have you not permitted overmuch eaſe to your body, pamper'd your fleſh, yielded to ſenſuality?

7. Has

7. Has your converſation been edificatory, modeſt, moderate, not over-light, nor over-ſevere, *&c.*

8. Have you preferr'd your ſelf before others, been over-forward, proud, troubleſom in company?

9. Have you not publiſh'd your own praiſes, related your own actions, out of a vain deſire of eſteem, *&c.*

10. Have you ſpent over-much time in play, divertiſements, uſeleſs employments, and thereby omitted your devotions?

11. Have you omitted good actions out of complacency, or for any other reſpect, or reaſon?

12. Have you been ſedulous, circumſpect, conſcientious, in your charge, office, employment, condition?

If you have committed any of the more grievous crimes. not here mention'd; your own memory will eaſily ſuggeſt them unto you; for a ſoul, that is tender, and deſirous to ſerve God, cannot poſſibly forget any ſuch mortal offence, which ſo much grieves, and afflicts, her.

'Tis therefore abundantly ſufficient for ſuch devout Penitents, as make frequent uſe of Confeſſion, to uſe a moral diligence, and take a competent time, for the examination of their Conſcience, without troubling themſelves to turn over thoſe long catalogues of Sins, which are proper only for the making of General Confeſſions: ſatisfying themſelves, in that they have no will to conceal any thing from the knowledg of their Ghoſtly Father.

3. *Pray.*

HAving thus, without anxiety, perplexity, and ſcrupulosity, examin'd your Conſcience: ſay thus to your ſinful Soul:

A Prayer after the Examination of your Conſcience.

AH! *frail, weak, wicked Wretch!* Art thou not aſham'd to remain ſtill in thy wonted negligences, imperfections, and tepidities? to ſing ſtill the ſame ſinful ſong, after ſo many years paſt over, ſo many reiterated Confeſſions, ſo many receiv'd Sacraments, and ſo many good Reſolutions, made to the contrary? Wallow'ſt thou ſtill in the ſame Mire, and ly'ſt thou ſtill ſnorting in the ſame Bed of Senſuality? horrid ingratitude! O If thou wert now ſummon'd to give up thy juſt accounts; what could'ſt thou anſwer for ſo much time miſpent, ſo many inſpirations neglected, ſo many graces abus'd? Thou approacheſt nearer death and Eternity, but recoyl'ſt backward in religious Piety and Perfection; Wilt thou ſtill ly ſleeping in this dangerous Lethargy? Is this the grateful and dutiful ſervice thou render'ſt thy Creator, for having afforded thee all convenient means to do Penance, and for having ſo patiently expected thy converſion and amendment?

Alas, my confounded Soul! What will become of thee? What courſe wilt thou ſteer? When

When and how wilt thou begin? Ah ſinful Wretch! Prodigal Child! Diſloyal friend! Sue to thy Phyſician; Return to thy Father; Repent thee of thy diſloyalty; Requeſt pardon, grace, and love; Reſolve to do Penance, for what is paſt, and to amend for the time to come.

Yes, *Lord*! even this Day, this Hour, this very Moment, will I begin to be a new Creature; I renounce all my former follies; I renew all my former good Reſolutions; I conſecrate the whole remainder of my life to thy love and ſervice: And for this end, I will preſently leave ſuch Company, ſuch Curioſities, ſuch Vanities *&c.* and abandon, whatſoever holds my heart captive, and my Affections enſlav'd to the prejudice of thy Honor, and my Souls perfection. I will willingly undergo ſuch and ſuch difficulties, endure ſuch contradictions, croſſes, afflictions, and whatſoever thy fatherly hand ſhall impoſe on me. *O my all powerful Creator*! ſince thou haſt given me the Grace to frame this Reſolution, give me alſo the ſtrength and courage to put it in execution.

Then endeavour to make an act of perfect Contrition: which contains. [1.] *A Deteſtation of your ſins paſt, grounded on Gods love and goodneſs.* [2.] *A firm Purpoſe of Amendment for the future, and avoiding all occaſions of Sin.* [3.] *A Confidence in Gods mercy.* [4.] *A will to do Satisfaction.* [5] *A total Reſignation to the Divine diſpoſition.*

An act of Contrition, and Prayer before Confeſſion.

O *My good God!* Father of all comfort and compaſſion! Creator of Heaven and Earth, and Redeemer of my Soul! Behold here a poor Worm, proſtrate at the feet of thy divine Majeſty, humbly craving pardon for all his iniquities and impurities; I am going, *O my ſweet Lord Jeſu!* to the Tribunal of thy Mercy, to preſent my ſelf before thy Miniſter and Vice-gerent, and there to give thee an exact account of my miſerable life, by humbly confeſſing, deteſting, and lamenting, all the ingratitudes, impieties, and ſpiritual fornications, which I have preſum'd to commit in thy preſence with ſo little reſpect, and for ſo vile and baſe ends, that the very remembrance thereof breeds an extream *Shame*, *Fear*, and *Sorrow*, in my now ſenſible and penitent Soul: *Shame*, for having left an infinit Good, to embrace an empty, fading, filthy Nothing; *Fear*, for having forſaken the light of Heaven and the life of Eternity, to remain in eternal death and darkneſs; *Sorrow*, for having offended thee my God, who art to me ſo good, ſo merciful, ſo loving, and ſo liberal.

Oh! that my *heart* could rend aſunder with true Contrition and Compunction; and my *Eyes* deſſolve into a floud of tears, for having been diſloyal to ſo faithful a Friend, and diſobedient to ſo free-hearted a Father! Mercy,

O

O dear Father! to thy prodigal Child: Mercy, *O good Lord*! to thy ſinful Servant!

Give to my Underſtanding, Light to ſee and know my faults; to my heart, Sorrow to hate and deteſt them: to my eyes, Tears to lament and weep bitterly for them: and to my mouth, ſo ſincere and entire a Confeſſion of them, as if it were the firſt good Confeſſion, that I ever made; or ſhould be the laſt Confeſſion, that ever I ſhould make; which thou only know'ſt, O *my all-knowing Lord and Maker*!

I therefore moſt humbly beſeech thee, *Dear Jeſu my Saviour and Redeemer*! By all thy Pains and Tears, by the Prayers of the moſt Bleſſed Mother, by the paſt ſorrows of all Penitents, who are now in Heaven, ſecure of their own Salvation, and ſolicitous of mine; encreaſe my Contrition, and forgive my Crimes; *Pardon, O meek Lamb of God, who tak'ſt away the Sins of the world*! my paſt faults, pitty my preſent folly, and protect my future frailty: that with a clean, quiet and contented ſoul, I may ſtrive to pleaſe and praiſe thee all my life time hereafter, and in the end, dy happily in thy favour and friendſhip.

O my crucify'd Jeſu! my only hope and refuge! bath me in thy Blood, beautify me with thy Merits, bleſs me with thy Grace: By the tears, that iſſu'd forth of thy Eyes; by the Prayers, which came forth of thy Mouth; by the Blood, which guſh'd forth of thy Wounds and Heart; by all the pains of thy Body, and pangs of thy Soul; by all the mercies of thy

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Divinity, and merits of thy Humanity; by all, that is dear, and near, to thee in Heaven and Earth; cleanſe, quiet, cloath, comfort and content, my ſick, ſinful, weak, wounded, and wretched, ſoul.

In Confeſſion.

THen full of confident Humility, and humble Confidence, caſt your ſelf at the feet of your Ghoſtly Father: in whoſe perſon, you are to conſider two Prieſts: the one Viſible, to whom you ſpeak; the other Inviſible, which is Chriſt Jeſus, whoſe place he repreſents; wherefore honoring them both, dreading them both, and reverently inclining your head and body to them both, begin your Confeſſion in this manner:

In the name of the Father, and of the Son, and of the Holy Ghoſt, Benedicite [*that is, I* beg your bleſſing.] Which bleſſing being received; you begin your *Confiteor*, either in Engliſh or in Latin: Tho' having before recited it, in the Examination of your Conſcience, it is not neceſſary to repeat it here: or you may do well, (when the want of time, and the multitude of other Penitents, require haſt) to abridge your *Confiteor* thus; *I confeſs to Almighty God, to all the Saints, and to you my Ghoſtly Father, that I have exceedingly ſinned in Thought, Word, and Deed; thro' my Fault, my Fault, my exceeding great Fault.*

Then

Then without impertinent Preambles ſay.

I Accuſe my ſelf, that ſince my laſt Confeſſion, (*which was eight days, fifteen days, or a month ago*) I have done this, omitted this, &c.

Having declar'd briefly, and clearly, what you could remember you may thus conclude your Confeſſion: For theſe and all other my Sins, and Imperfections, I am heartily ſorry, purpoſe amendment, humbly beg pardon of God, and Penance, and Abſolution, of you my Ghoſtly Father: Then bowing down your head and body; proceed with, *Therefore I beſeech the Bleſſed Virgin* Mary, *all the Saints, and you my Ghoſtly Father, to pray to our Lord God for me.*

Whilſt your Spiritual Father pronounces your *Abſolution*, produce (either with heart or mouth) ſome of theſe ſhort Acts following.

1. Of Sorrow: *O God be merciful to me a ſinner:*

2. Of Humility; *Not to me, Lord! but to thy Name be given all praiſe and glory.*

3. Of Love and Confidence; *My God, and my All: My comfort and my content: my ſecure reſt and and ſole refuge; Remain with me ſweet Jeſus, and it is ſufficient.*

4. Of Spiritual joy and alacrity; *Take courage my poor, dejected, deſolate, Soul! Jeſus is our guide, and we are going to Heaven: what matters it, whether we get or loſe in this World, have friends or foes, ſink or ſwim, live or dy on earth? If Jeſus loves us, and we Him, it is enough, Live*

the

the Croſs, and my crucify'd Redeemer: Adieu world, Farewel Self-love; Heaven is my Home, Jeſus is my Hope and Happineſs.

Alſo, *At the time of Abſolution*, Imagin, you feel Chriſts ſacred Blood, diſtilling into your Soul; and that you hear thoſe his ſweet words, directed to your ears: *Go in peace; thy Sins are forgiven thee; now ſin no more, leſt ſome worſe thing befal thee.* O words full of ſweetneſs and comfort!

After Confeſſion.

RETire your ſelf a while. 1. To give God thanks. 2. To ſay your Penance. 3. To renew your good purpoſes and reſolutions. 4. To offer up your ſelf and all your actions, with whatſoever you are and have, to be hereafter employ'd for your ſweet Saviours honor, love, and ſervice. 5. To beg of him, (who dy'd on the Croſs, with his Eyes full of Tears, Body full of Wounds, and Heart full of Mercy, for the ſalvation of your Soul:) to ſupply all defects, which may have occurr'd in this, or any other, your Confeſſions.

Then ejaculate ſweetly ſome of theſe Sentences.

CLeanſe me, *O Lord*, from my ſecret ſins from my vicious cuſtoms, inclinations, and affections: and permit me not to participate with others in their offences, nor to be Involv'd in their crimes, by my conſent and connivence. Re-

Return, *my Soul*, into thy reſt, for thy Lord has done well for thee!

What have I in heaven? and what would I have on earth? *O my God!* thou art the God of my heart, my part, my portion, and my inheritance for ever.

I deſire to be diſſolv'd, and to be with thee, my Lord and Saviour! But *who will free me from the body of this death?*

I would gladly be ſeparated, not only from Sin, and the occaſions thereof; but even from this body of Sin, which I bear about me: That ſo being abſolv'd and diſſolv'd, my departing ſoul might unſpottedly aſcend to her eternal reſt, in the very Act of this vehement and amorous Contrition.

Yes, *my good and gracious Creator!* I would willingly be ſequeſtred from my ſelf, and all creatures; that I might be totally united to Thee, my firſt beginning, my final end, my hope, my happineſs, my All.

It is good for me to ſtick faſt to my Lord, to place my confidence in God my Saviour.

Let others ſeek other contents; *I and my houſe will ſerve thee, our Lord and Maker.*

A Prayer after Confeſſion

O *Merciful Redeemer of my Soul!* what praiſe, love, and thanks, ſhall I return thee for having made a Bath of thy Blood, and and a Garment of thy Grace, to cleanſe, and cloath, my defil'd, and naked, Soul in the Sacrament

crament of Penance? Let my Body, Soul, and all, that is within me, bleſs thee eternally; and let Heaven, Earth, and all, that is within them, ſay *Amen. Alleluja.*

Receive, I beſeech thee, (*O my dear Lord Jeſu!* by the bowels of thy Mercy, by the breaſts of thy Mother, and by the merits of all thy bleſſed Saints) this my Confeſſion: Let it be pleaſing to thy ſacred Majeſty, and profitable to my own Soul: Let thy infinit ſweetneſs of love, and bitterneſs of ſorrow, ſupply all its defects: whether it be want of Contrition, or of Integrity, or of Humility, or of Clarity, or of Simplicity, or of a true ſenſe and feeling of my Sins heinouſneſs, or of a full Reſolution of amendment, or any other Circumſtance, Negligence, or Error whatſoever.

Forget and forgive all the crimes, ingratitudes, impurities, of my life paſt, and in particular whatſoever (thro' my own careleſsneſs) may have eſcap'd my memory, whatſoever the common Enemy may accuſe me of at the hour of my death, and whatſoever thou (*my dread Judg!*) may'ſt in the rigour of thy Juſtice lay to my charge at the day of thy dreadful Judgment.

I repent me heartily for *all*, that I have done amiſs: I renounce all, that is oppoſit to thy perfect love and liking: I reſove to amend all, and to avoid all ſinful occaſions: I reſign body, ſoul, all, to do Penance, and make all poſſible Satisfaction. And laſtly, for thine own ſake, (*ſweet Jeſus!*) I beſeech thee to pardon all: rely-

relying on thy goodneſs, confiding in thy mercy, rejoycing at what thou art, to wit, ſo loving, and ſo worthy of all love, ſo good in thy ſelf, ſo good to all others, and ſo good to me, the leaſt and worſt of all others.

Let all creatures joyn with my ſoul, to love, honour, ſerve and praiſe thee, (her glorious Creator, her gracious Redeemer, her liberal Sanctifyer) this day and for all eternity.

And now (*my Lord Jeſu!*) I here again lay down the whole burthen of my Sins at thy ſacred Feet: and take up thy Croſs in exchange: Reſolving (by thy gracious aſſiſtance) to paſs on my lifes pilgrimage in the perpetual practiſe of Penance, Patience, and Purity; abandoning Body, Soul, Goods, Limbs, Life, all, to thy ſervice.

Accept my offer, (*O dear Lord Jeſu!*) and admit me henceforth for one of thy meaneſt Bond-ſlaves; Let me live and dy in the performance of this my promis'd duty, obedience, and ſubmiſſion, to thy holy Will and Precepts: Let me never more offend thee; but loath, and abhor, the very name, and ſhadow, of Sin more, than Death or Hell it ſelf.

Teach me, *O Lord*, how to perſever in thy love, and to correſpond to my vocation, with a zealous fervor, joyn'd with prudence and diſcretion: That ſerving thee (*my Soveraign Lord and Maſter!*) during my abode in this priſon of Mortality, with fidelity, ſimplicity, ſincerity; I may at the end of my lifes courſe, be receiv'd into immortality with ſecurity:

and

and that as I here juſtly ſing forth thy Mercies, for having us'd ſuch ſweet and efficacious means to bring my ſinking Bark into the ſafe Haven: ſo I may there joyfully intone eternal Canticles of thy Divine praiſes in thy Kingdom of glory. *Amen.*

¶. VI.

An eaſy, and neceſſary, method of Examining the Conſcience: for the making of a General Confeſſion.

General Advertiſements concerning General Confeſſions.

1. THe motive, which *obliges* all Chriſtians, (who are deſirous to perform their Duty, and ſettle their ſouls in the ſtate of Grace) to make a General Confeſſion, is only this:

When on juſt and rational Grounds, (and not out of an erroneous or ſcrupulous Underſtanding) they doubt of the Validity of any of their former Confeſſions, by reaſon of ſome eſſential Defect, which accompany'd them.

The eſſential defects, are [1.] Want of ſufficient power and juriſdiction in the Prieſt, to whom their Confeſſions were made: Or, if he were ſo ignorant, ſo *deaf*, ſo *drunk*, &c, as that

that probably he did not hear the Confeſſions, or not rightly give the Abſolution. [2.] Want of Contrition in the Penitent, (or of ſo much ſorrow, as was abſolutely neceſſary with the Sacrament :) or want of a ſufficient purpoſe of amendment, [3.] Want of integrity in the Confeſſion, when the Penitent wittingly and willingly conceal'd any mortal Sin In which caſes, it is abſolutely neceſſary to reiterate, not only ſuch Confeſſions ; but all, that were made ſince any ſuch committed Error.

2. As for other motives, (of Devotion and not of Obligation) inducing zealous Chriſtians to make General, or Annual Confeſſions : they are to be judg'd of by the Prudent Ghoſtly Father, and his *Dictamen*, and counſel, is therein to be follow'd.

3. The Penitent therefore, who is deſirous to make an exact general Confeſſion : (either as neceſſitated thereto, by reaſon of ſome Eſſentiall Defect crept into his former Confeſſions ; or adviſ'd thereto, by his Ghoſtly Father :) May do well (for his more orderly proceeding, and to avoid trouble, tediouſneſs and Confuſion) to divide his whole life into three or four eſtates, or ſtages. The *firſt*, from the time he had the uſe of reaſon, to the time of his firſt Communion : or, (If he have been brought up in Hereſy,) till the time of his Converſion to the Catholic Faith. The *Second*, from that firſt Communion or Converſion, till the time of his Marriage, or of his entrance into Religion, or of his undertaking

ſuch an office, trade, employment, or of his being made Prieſt, &c. The *Third*, From that time, till he made his laſt exact General Confeſſion. The *Fourth*, From that time till this preſent day.

Where note, That if the Penitent well remembers to have made good and ſincere Confeſſions, till he came to ſuch an age: or, that about ten or twenty years paſt, or at ſuch a time, he made an exact General Confeſſion; He is in no ſort oblig'd to begin his Examination of Conſcience any higher, than preciſely from ſuch time, as he doubts of the validity of his Confeſſions.

4. Having thus divided his life: He muſt apply himſelf to conſider the Places, where he liv'd; the Perſons, with whom he convers'd; and what was the chief part of his charge, office, employment, and buſineſs: That ſo he may find out (that which is indeed the main matter and greateſt difficulty in the making an exact General Confeſſion; to wit,) The number of his ſins in their ſeveral kinds and ſpecies.

5. If he has been ſo habituated to ſome one or more particular ſins, as that he daily and cuſtomarily committed them: it ſuffices to declare, that he ſo long time for ſo many years, or months, wallow'd therein.

6. If the Cuſtom was not ſo continual, nor the Acts ſo frequent; It ſuffices to ſay, That he was given to ſuch a Sin, for ſo long a time, during which, he fell each month, or each week ſo often.

7. Be-

7. Becauſe the frailty of mens Memory is ſo great, that they can ſcarcely give in the particular number of their Sins; It ſuffices to ſay, I have fallen into ſuch a Sin ſo many times, to wit 40. or 50. times, or thereabouts.

8. If one has been formerly an Heretic, It is ſufficient to ſay, I continu'd ſo long in ſuch an Hereſy, to wit a *Proteſtant*, *Puritan*, &c. reſiſting Gods Grace and Call, *&c.* without ſpecifying ſuch other Crimes as are inſeparable from hereſy, as not having during that time obſerv'd the Faſts, Feaſts, *&c.* Unleſs he has alſo committed other Crimes, which are againſt the common laws of nature and Chriſtianity, which muſt be ſpecify'd.

9. As for the time, which is requiſit for the Examination of Conſcience, in order to a General Confeſſion; it muſt be ſo much, as is ſufficient, according to the Judgment of a prudent and diſcreet man, (the Penitents dexterity being conſider'd.)

10. Let ſuch over-ſcrupulous Penitents, as torment themſelves, and trouble their Ghoſtly Fathers with long and unneceſſary relations of the circumſtances of their Sins, reſt confident and aſſur'd: That it is (morally ſpeaking) impoſſible for the greateſt Sinner in the world, to have committed any Crime, which is not either expreſs'd, or intimated in this following Catalogue: Let them therefore ſatisfy themſelves to have deliberatly, and impartially, examin'd themſelves upon theſe points, and Confeſs'd ſuch Sins accordingly, wherein they

found themſelves culpable; adding briefly ſuch only eſſential Circumſtances, as may alter the ſpecies of the crime.

11. Retiring therefore your ſelf into ſome quiet and convenient place, and taking ſufficient time for your Examination; whether it be for the ſpace of 5. or 6. hours together, or at divers interrupted times, and upon ſeveral days, (*which is better and leſs painful*,) having Pen and Paper in readineſs, and your *Confeſſional* open before you.

You are firſt to place your ſelf in the Divine preſence: imploring the aſſiſtance of the Holy Ghoſt, and the prayers of the Bleſſed Virgin, of your Angel Guardian, and of your particular Patrons, that you may truly know your Sins, and be ſincerely ſorry for them.

Then you are to repreſent to your ſelf the infinit greatneſs and goodneſs of your Creator, by you ſo grievouſly offended, and the Image of your Crucify'd Saviour cover'd with blood and wounds for the love of your ungrateful and ungracious Soul, which has again crucify'd him, as oft as ſhe has committed mortal Sins: which conſiderations muſt needs touch your heart with a lively Sorrow and Contrition.

12. This done, you are to examin your ſelf, on each one of the Commandments of God, and of the Church: For to commit a Sin, is no other thing, than to do that, which God, or his Church, forbids you: or not to do that, which they command you.

But

But before you begin your Examination on the Commandments: you shall do well to examin your self in general on these following Articles; marking with your Pen, or setting down on your Paper, wherein you shall find your self guilty.

General Heads, whereon you are first to Examin your self.

1. HAve you incurr'd any Excommunication, or Censure?

2. Have you any Case, reserv'd to the Pope, or to the Church?

3 Have you made Sacrilegious Confessions? that is, have you thro' fear, shame, or malice, conceal'd any mortal Sin (or which you conceiv'd to be a mortal Sin) in Confession?

4. How long since did you make such a Confession? how many such Confessions? how oft have you said Mass, communicated, administer'd, or receiv'd Sacraments, being in this condition?

5. Do you still continue in the direct and evident occasions of committing the same Sins? Why have you not quitted them? Will you not now quit them? without which Resolution, you can obtain no Absolution.

6. Are you oblig'd to make Restitution of goods unlawfully taken, kept, stoln, or any way by you unjustly possess'd? or of your

Neighbours honour and good name? Have you not made this Reſtitution, (to which you know your ſelf oblig'd) out of covetouſneſs, or out of malice, or out of negligence? Are you now reſolv'd to do it?

7. Have you wilfully omitted the performance of the Penances, which were enjoyn'd you by your Ghoſtly Father, and by you accepted?

Declare theſe things (as you find your ſelf guilty) at the beginning of your Confeſſion; That your Ghoſtly Father may know the ſtate of your Soul, underſtand his own Power, and perform his Duty.

The Examination on the Ten Commandments.

The firſt Commandment.

Thou ſhalt have no other God but me.

The ſins againſt this firſt Commandment, are theſe.

BEing come to the age of Diſcretion; to have notoriouſly, and for a long time neglected to learn ſuch things, as are neceſſary

to

to be known by all Chriſtians in order to their Salvation: which are the Articles of Faith, contain'd in the Creed; the manner of Prayer, contain'd in the *Pater noſter*; the Commandments of God and the Church; and the Sacraments.

1. To be an Heretic: or to have the Will to be one.

2. To disbelieve any Article of Faith propos'd by the Catholic Church; as the Interceſſion of Saints, the Real preſence, Purgatory, Indulgences, *&c.*

3. To doubt and ſtagger in matters of Faith.

4. To defend pertinaciouſly any tenet, or opinion, contrary to the Catholic doctrine.

5. To diſpute raſhly againſt the verities of Faith; or queſtion the Churches power in inſtituting Faſts, Feaſts, *&c.*

6. To give any exterior ſigns of your approbation of Infidelity, or Hereſy.

7. Not to defend the Truth, and the Catholic Cauſe, out of cowardiſe, tepidity, negligence; when you are bound to do it, in reſpect of Gods honour, and your neighbours good.

8. To mock at matters of Faith, at the Ceremonies of the Church, Proceſſions, and other ſacred things.

9. To omit any duty, neceſſarily belonging to a Chriſtian, out of ſhame, for fear of ſome temporal dammage, or to conceal your being a Catholic, when bound to profeſs it,

10. Not be careful in reſiſting all temptations, and ſuggeſtions of Atheiſm, Hereſy, *&c.*

11. To hear the Sermons, aſſiſt at the Ceremonies, or any religious Exerciſe of Heretics.

12. To read, or retain Heretical Books without licence, knowing it a thing forbidden.

13. To have been negligent, in teaching and inſtructing ſuch, as are under your expreſs charge, in things, neceſſary for their ſalvation.

14. To make uſe of Magic, Spells, Witchcraft, Enchantments: Or to conſult ſuch perſons; or give credit to their ſciences, or ſayings.

15. To receive Characters; or to give charms, powders, potions, *&c.* for evil ends.

16. To uſe ſuperſtitious prayers, words, figures, ceremonies, againſt the ſenſe, intention, and Laws of the Church, for the procuring of your own or others health.

17. To wear, or counſel others to wear certain Papers, or ſuperſtitious Scroles for the cure of Agues, or any other Diſeaſes.

18. To calculat your Nativity, ſeek to know your fortune, *&c.* by ſuperſtitious means.

19 To give credit to Dreams, Fancies, the croſſing of your way by ſuch Beaſts, or the ſinging, or flight, of ſuch Birds.

20. To tempt God by having too much confidence, and preſumption of his Mercy: taking thence an occaſion to ſin more freely.

21. To defer your converſion, Confeſſion, correction of life, and manners, on the ſame preſumption of Gods goodneſs. To have willingly

lingly conſented to certain thoughts of diſdain, and murmuration againſt the divine Providence; as for ſending Afflictions; for hindring the execution of your paſſions; for forbidding pleaſures, *&c.*

22. To deſpair of Gods Mercy; and to have no hope of obtaining pardon for your ſins.

23. To murmur againſt God, or his divine Providence.

24. To perſecute, injure, ſcorn, deride devout, holy, religious perſons; and to undervalue their ways, and exerciſes of piety.

25. To have totally neglected all Prayers, and thoughts of God, Morning and Evening, *&c.*

26. To uſe curſing, or blaſphemous, words againſt God, his Saints, or ſacred things.

27. To diſſwade any one from any vertuous action; as the hearing of Maſs, the entring into Religion, the ſaying of his Prayers, *&c.*

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2. Com. *Thou ſhalt not take the Name of GOD in vain.*

1. TO ſwear vainly, and withont neceſſity, or out of cuſtom: and what oaths.

2. To ſwear falſly; whether in jeſt, or ſeriouſly, or to the prejudice of another. To tell a ly, which brings any notable dammage to another, is a mortal ſin, with obligation to repair the dammage, thereon enſuing.

Note,

Note, that to ſwear vainly is to Swear, when there is no occaſion, which is a great Sin, tho' it be in a matter of truth: but to Swear falſly, is to Swear, and Ly both together.

3. To ſwear, you will do, what you intend not; or if you intended it, you perform'd it not, it being a thing lawful.

4. To be perjur'd, or ſwear falſly in Judgment; or to cauſe another to be perjur'd: or being juridicially interrogated, to anſwer falſly, or contrary to the intention of the queſtion; and what dammage hapned thereon to a third perſon?

5. To ſwear by way of imprecation, or curſing, as the Devil take me, Let me never ſee God, God damn me, confound me, *&c.*

6. To ſwear, you will commit ſuch a ſin; whether it be *venial* or *mortal*. And to commit it for your Oaths ſake, is a double crime.

7. To break your lawful Oath, or cauſe others to break their Oaths.

8. To take pleaſure in hearing others to ſwear, curſe, blaſpheme, or provoking them to it, by contradicting, urging, angring them.

9. Not to reprehend ſwearers and blaſphemers, when you ought, or might do it.

10. To diſcover what you promis'd, and ſwore to conceal: what prejudice thereon?

11. To blaſpheme the name of God in your heart, or by your mouth; in your choler, or being calm and ſerious.

12. To call the Devil to your help in cold bloud, or in the heat of paſſion.

13. Not

13. Not to perform your lawfully, and advis'dly, made vows to do things, that are good: or not to perform them in time and place? What Vows? How long ſince you made them.

14. To fail in the accompliſhment of that, into which your Vow was chang'd.

15. To make a Vow without intention to fulfil it.

16. To make a Vow to do an evil thing, or not to do a good thing; or to do a good thing for an evil end.

17. To contemn, undervalue, jeer at the Vows of Religious perſons.

18. To diſſwade or hinder others from keeping their juſt and lawful Vows.

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3. Com. *Thou ſhalt keep holy the Sabbath-day.*

1. TO do any ſervil and unneceſſary work, on Sundays and Holy days, for the ſpace of one whole hour.

2. To do any action of gain, as merchandizing, buying and ſelling, in any notable manner and matter on Sundays: for on many Holy days, after the hearing of Maſs and Veſpers, it is by the common practiſe of the Church permitted and allow'd.

3. To command any ſervants, or to hire others to work (notably) on ſuch days without urgent neceſſity.

4. To

4. To employ Sundays and Holidays in Gaming, Paſtimes, Drink, Dancing exceſively.

5. To omit the hearing of a whole Maſs on Sundays and Holydays, without any lawful cauſe: or hindring others by employing them in other buſineſs: or not permitting, not advertiſing, or not commanding your Servants and Domeſticks to hear Maſs.

6. To be voluntarily diſtracted, (and for a notable time of the Maſs) on ſuch days.

7. To aſſiſt at Maſs with little or no reſpect, piety, devotion, edification; to ſcandalize others by your laughter, immodeſty, talking, impertinent tricks, or carriage.

8. To cauſe Taylors, Shoomakers, or other workmen, to labour in their trades on Sunday-mornings, or other Holydays; rather to ſatisfy your vanity, than for pure neceſſity.

9. To murmur at the lenght of Maſe; and teſtify your vanity, than for pure neceſſity.

9. To murmur at the length of Maſs; and teſtify your impatience, by ſome outward ſign.

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4. Com. *Thou ſhalt honour thy Father and Mother.*

1. TO hate your Parents, to be angry with them, to anger and irritate them, to contriſtat and trouble them, to deride and mock them.

2 To

2. To curſe them in heart or words, or ſtrike them.

3. To murmur at them, wiſh their dead, *&c.*

4. To diſobey them in matters of importance. To marry, or betroath ones ſelf, without their conſent, and contrary to their liking.

5. To ſpeak of them, or to them with diſdain.

6. To ſcorn their advice and counſel.

7. To cenſure their actions and proceedings: or ſpeak ill of them to others.

8. To nouriſh an averſion againſt them, or againſt your brethren, ſiſters, near kindred.

9. To neglect them in their neceſſities, not to aſſiſt them in their old age; nor to acknowledge them, becauſe poor, *&c.*

10. To ſtudy revenge againſt them for correcting, and chaſtiſing you, or actually to ſtrike them, or revenge your ſelf on them.

11. Not to execute their Teſtament punctually after their death.

12. To ſow diſcord in your family, amongſt your Brethren, Siſters, *&c.*

13. Not to reſpect and honour your ſpiritual parents, to wit, your Eccleſiaſtical Superiours, your Ghoſtly Father, *&c.*

14. To ſpeak ill of them, ſcorn them, affront them, abuſe them, cenſure them, *&c.*

15. Not to obey them, nor follow their Counſel, *&c.*

16. Not to pay them their due, debts, cheat them, *&.*

5. Com. *Thou ſhalt not Kill.*

1. TO hate others, with a deſire to revenge your ſelf, or have actually reveng'd your ſelf.

2. To wiſh your Neighbours death, damnation, miſery, or any temporal, or ſpiritual miſchief, or to curſe them, or any creatures; with a deſire the effect might follow.

3. To kill any one, either in effect, or in will; by weapon, by witchcraft, by poyſon, *&c.*

4. To beat, ſtrike, hurt any one, lightly or notoriouſly, in anger or by accident, maliciouſly or paſſionatly, *&c.*

5. To give counſel, or any way to contribute to the miſcarriage or abortment of a Woman with child, or to the deſtruction of her child, after it is born.

6 To refuſe to ſalute your neighbour out of hatred, or averſion.

7. To refuſe to be reconcil'd with your enemy, ſaying, I will never pardon him, *&c.*

8. To refuſe the giving of Alms to the poor in their greateſt neceſſity.

9. Not to correct your Children, Subjects, or any one whomſoever; when you might conveniently do it: foreſeeing that they would ſin mortally, and that you might prevent it.

10. To neglect the inſtructing of Children, and ſuch as are under your charge in things neceſſary to Salvation.

11. To

11. To give all example to Children and others, whereby they may be probably induc'd to imitate your vices.

12. To command Children or Servants to do any thing which is a Mortal ſin; or not to hinder them, when you may and can.

13. To ſtrike them outragiouſly; or not to correct them diſcreetly upon juſt occaſions.

14. To challenge another, or receive a Challenge, or fight a Duel, or be a Second to them that fight, or be a Counſellor, Abetter, or any way an encourager therein, and not ſtriving ſeriouſly to hinder it.

15. To ſtrike your ſelf, pull your beard, tear your hair, *&c.* in paſſion and rage.

16. To rejoyce at any evil, or misfortune of your Neighbour: or to be ſorry for his proſperity.

17. To ſow diſcord and diſſention amongſt others. To deſire your own or others, death; out of impatienceor deſpair.

18. To aſſiſt, receive into your houſe, give counſel and advice to murtherers.

19. To ſtrike any one in the Church, ſo as to draw bloud.

20. To curſe any one living or dead, *&c.*

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6. Com. *Thou ſhalt not commit Adultery.*

1. TO entertain diſhoneſt thoughts, with pleaſure, deliberation, content. To have

have employ'd one or more perſons for the bringing about laſcivious deſigns, as to deliver letters, carry meſſages, be ſollicitors for you, *&c.* How many complices?

2. To take pleaſure in diſhoneſt objects, repreſented to your eyes or imagination: what object, what perſon, what thoughts?

3. To ſpeak or hear (with content) uncivil words: and ſpeaking them to your ſelf or others, to give your ſelf more pleaſure thereby.

4. To Read, or hear others read, laſcivious Books, to ſing or hear unchaſt Songs, with carnal pleaſure, and motion.

5. To fix your eyes on any object, exciting to luſt; as on the unclean parts of brute beaſts, on them in their action of generation; on naked Pictures or Statues; or alſo over-earneſtly to behold womens countenances, geſtures, *&c.* Whether by ſurpriſe, out of curioſity, or with ſenſuality?

6. To commit the act it ſelf of Carnality? whether with a marry'd, or ſingle perſon, with a kinſwoman, common woman, *&c.*

7. To touch your ſelf, or others, to behold your own nakedneſs, or that of others, to the end to excite your ſelf to ſome notable impurity.

8. To give preſents to women, to entice them to lewdneſs, *&c.*

9. To uſe Painting, Patches, Perfumes, Dreſſings, *&c.* or to ſing, dance, or do any thing, out of an intention to draw others to ſin.

10. To

10. To take pleaſure in unchaſt dreams, and not to diſavow them, when you are awak'd, but to entertain them, *&c.*

11. To repair to places of diſhoneſty, with a deſign, and deſire, to do wickedly.

12. To exhort, and counſel, others to go to ſuch places, to the end to deprave them, to direct them to ſuch places, or houſes of diſhoneſty.

13. To boaſt, and brag, of your carnality before others. To play the Pander, or ſolicite for another. To give them opportunities.

14. To give, or receive, laſcivious kiſſes, *&c.*

15. To diſcover your nakedneſs, as your Breaſt, Boſom, Legs, *&c.* more or leſs, for ſome evil, or diſhoneſt, end.

16. To put your ſelf voluntarily into the evident danger of committing this filthy ſin, by keeping company with ſuch people, with whom you formerly offended; viſiting ſuch places, where you have fall'n; and having not yet ſufficient ſtrength, courage, and reſolution, to reſiſt their aſſault, and temptations.

17. To deſire to commit it, tho' ſometimes you miſs'd the opportunity.

18. To have caus'd pollution in your ſelf, or others, Men or Women.

19. To have touch'd, or beheld, the unclean parts of young Children, to excite pleaſure in your ſelf.

20. To eat ſuch meats, or take ſuch drinks, as are ſaid to provoke luſt, and enable to the act of carnality.

21. To commit any act of brutality, beſtiality, againſt nature, beyond the Ordinary, *&c.* Or give conſent to the deluſions of the Devil, *&c.*

22. To force any one, or uſe violence, which is a rape or raviſhment.

Note 1. In all theſe ſins of carnality, The penitent muſt remember to declare the condition of the perſons, Who, and with whom he offended: For if it be a Prieſt, Religious, or one, that has vow'd Chaſtity, it is Sacriledge: If nearly ally'd in Kindred, (and he muſt declare in what degree) it is Inceſt. If a Virgin, or unmarry'd, is is fornication: If marry'd, it is Adultery: If the Sin was committed in a Sacred place, it is alſo Sacriledge.

Note Secondly, In the confeſſion, and expreſſion, of theſe uncleanneſſes, the Penitent is not bound to mention all the particular actions of immodeſty: as for example, If he have been exceſſive in this ſin; It ſuffices to ſay, I have committed the Act of Fornication, Adultery, *&c.* ſo many times: In which I gave my ſelf over to all ſorts of uncleanneſs, doing all, that might any way ſatisfy my fancy, luſt, ſenſuality, *&c.* Unleſs there were ſome Actions, contrary to Nature, or ſuch, as notably aggravated the Sin, or chang'd the Species of it; for ſuch are to be expreſs'd in particular.

7. Com. *Thou ſhalt not ſteal.*

1. TO ſteal any thing whatſoever privatly, or to take any thing unjuſtly by violence, or by rapin, and extortion. How much, how often, from whom? Is it a ſacred thing?

2. To have endammag'd any one notoriouſly.

3. To retain and keep the Goods of others againſt their will.

4. To refuſe the making of Reſtitution to others of ſuch things, as belong to them, being able to do it, and knowing, to whom they belong.

5. To loſe out of careleſneſs, and negligence, what you undertook to keep for others. How, and how much? for you are bound to make reſtitution.

6. To deceive others in buying, ſelling, borrowing.

7. To buy ſtoln goods wittingly, or doubting them to be ſuch: Or to buy of ſuch perſons, as were uncapable to ſell, as Children, ſervants, *&c.*

8. To put money to uſe, and make unlawful contracts, *&c.* in point of Uſury.

9. To be ſlack in the Payment of your debts, and dues, to the trouble, or dammage, of others.

10. To keep back the wages of ſervants, or workmen; or not to pay it, when due, and demanded.

11. To begin unjuſt Suits, and Proceſſes of Law, thereby to trouble, perplex, undo your

Neighbour; or to forge any Deed, or foiſt any falſhood into your Law-ſuits, *&c.*

12. To cauſe others to pay twice the ſame debt by tricks, or for want of their cancelling the deeds, *&c.*

13. To provoke another to ſteal, or to conceal the theft of another. To commit many ſmall thefts, joyning them in the intention, tho' not in the action.

14. To put away falſe money, knowing it to be falſe, for good.

15. To make falſe, unjuſt, deceitful, contracts, inſtruments, acts, *&c.*

16. To give any Judgment, Sentence, or Verdict, for favour, affection, gain, againſt, equity.

17. To purſue a cauſe ſpitefully, after you know it to be unjuſt.

18. To harbor Theeves, or receive ſtoln goods.

19. Not to reſtore ſuch things, as you find, to their true and known owners.

20. To loſe notable ſums at play.

21. To conſume your means (above your condition and ability) in gay Cloaths, uſeleſs toys, Taverns, diet, *&c.* to the prejudice of your family.

22. To cheat and deceive others in gaming.

23. To wrong your Neighbour by your cattle, *&c.*

24. Not to do your work faithfully, nor to deſerve your pay, or wages.

8. Con-

8. Com. *Thou ſhalt not bear falſe witneſs againſt thy Neighbour.*

1. TO bear falſe witneſs againſt any one in Judgment, or out of it, how often, what prejudice?

2. To ſuborn falſe witneſſes againſt your adverſaries.

3. To accuſe others falſly out of envy, hatred, *&c.*

4. To detract from anothers honor, fame, in things falſe, or true, open, or ſecret.

5. To give a willing ear to detraction, to encourage others therein, to give occaſion thereto.

6. To rejoyce, when you have heard your enemy ill ſpoken of.

7. To tell lyes to the prejudice of others, or for pleaſure, or for vain-glory, or out of cuſtom.

8. To perſwade, or counſel, others to ly.

9. To excuſe your faults, and cover them with falſhoods.

10. To compoſe Libels, Satyrical Songs, defaming Letters; or to read, ſing, print, diſperſe, or not ſtrive to ſuppreſs ſuch calumnies.

11. To judge raſhly of others, and to ſpeak or declare your judgment in matters of mortal ſin, or not.

12. To ſuſpect others raſhly, and without grounds.

13. To interpret others actions, words, proceedings, in an ill ſenſe.

14. To betray your friends, or Neighbors, ſecrets to his adverſaries. Is it a notable ſecret, prejudicial? *&c.*

15. To make no conſcience of keeping your promiſe.

16 To open, and read, the letters of others.

17. To permit invalid marriages to paſs, when you know it, and might hinder them.

18. To brag, you have committed ſuch a ſin with another, whether truly, or falſly, to defame that perſon.

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9 Com. *Thou ſhalt not covet thy Neighbours Wife.*

1. TO have unlawful deſires to enjoy any marry'd woman carnally: Did this deſire appear by an exterior ſign? did you formally aſſent to it?

2. To fancy another woman in the Act of marriage with your own wife.

3. To inveigle another mans wife with preſents, viſits, letters, *&c.*

4. To conſent to the carnal Act, tho' not done: or to conſent to the ſole delight.

5. To endeavour to make her diſguſted, and diſtaſted, with her own husband out of ſome bad deſign: Or to ſpeak ill of him, mock at him, *&c.* to make him contemptible to his wife.

10. Com. *Thou ſhalt not covet thy Neighbours Goods.*

1. TO deſire any ones goods, means, fortunes, lands, cattle, moveables, or immoveables, to his prejudice.

2. To wiſh any ones ruin, that you might gain thereby, or by ſomething, belonging to him, more eaſily, or for any other miniſter, or covetous, end.

3. Did this your deſire appear exteriorly.

4. To deſire your Neighbours vertue, piety, Devotion, to the end he might be leſs, and you more, eſteem'd.

Then let him examin himſelf on the ſix precepts of the Church, which are

1. TO keep the Holy-days appointed, by hearing of Maſs, and forbearing to Work.

2. To keep Abſtinence, and to faſt on ſuch days, as are appointed.

3. To confeſs your Sins once in the year to your Paſtor.

4. To Communicate at Eaſter.

5. To pay Tyths to your Paſtors.

6. Not to marry at certain times, nor within certain degrees of Kindred.

Afterwards on the ſeven deadly Sins: which are, Pride, Covetouſneſs, Envy, Luxury, Gluttony, Sloath, Anger.

Moreover on the three Powers of the Soul, *which are, the* Memory, *the* Underſtanding, *the* Will.

And on the Five Senſes *of the body, to wit,* the Sight, the Hearing, the Taſt, the Smell, the Touch.

Alſo on the Sins, which you may commit in the perſon of another; which are commonly reduc'd to Nine; and are comprehended in theſe Latin *Verſes,*

Juſſio, Conſilium, Conſenſus, Palpo, Recurſus,
Participans, Mutus, Non obſtans, Non Manifeſtans.

That is, 1. *By command.* 2. *By counſel.* 3. *By Conſent.* 4. *By Flattery, Praiſe,* or *Adulation.* 5. *By defence,* or *Protection.* 6. *By Participation.* 7. *By ſilence.* 8. *By not hindring.* 9. *By not manifeſting.*

Then reflect on the Six *Circumſtances, which aggravate, or diminiſh, the grievouſneſs of the Sin.*

1. THe *Place*: Whether it was ſacred or profane.

2. The *Time:* Whether Sunday, Holyday, or Working-day.

3. The *Perſon*: Whether a Church-man or a Secular, Marry'd or Single.

4. The *Condition*: Whether Superior, equal, inferior.

5. The *Companions:* Whether with Parents, Kindred, one, many.

6. The *End:* with what intention you did it.

Theſe Circumſtances ſometimes make that a Mortal Sin, which of its own nature is only Venial.

Venial. As if you take away a ſmall thing from another, to the end he ſhould blaſpheme God. Sometimes they change the Species of the Sins: as Theft, committed in the Church, is Sacriledg. Sometimes they multiply the Sins: as to eat fleſh on a Friday in Lent. Sometimes they bring an Excommunication on you, beſides the Sin; as to ſtrike a Prieſt. Sometimes they exceedingly aggravate the Sin; as to be forſworn on a Sunday; or, for a Prieſt to to be forſworn, *&c.*

Beſides theſe General Heads of Sins, before ſpecify'd, Prieſts, and Religious Perſons, are to examin themſelves on ſuch things, as concern their particular Vocation, and Obligation.

Alſo Merchants, Shop-keepers, Artificers, and Tradeſmen, are to examin their Conſciences on the particular crimes, which belong to their reſpective Callings, As for example.

1. TO Sell, or Buy, with falſe Weights, falſe Meaſures, *&c.*

2. Having ſold any Wares, to foiſt in one for another; Or to deliver out that to the Buyer, which is of leſs worth, and value.

3. To ſell much over, or buy much under, the juſt price of the things, bought, or ſold, by reaſon of the Buyers, or Sellers, ignorance, or neceſſity, or confidence.

4. To make a Monopoly with your fellow Merchants; or to Buy up all ſorts of ſuch or ſuch Wares, that you may afterwards ſell them at your own rates.

5. To

5. To ſell falſify'd Wares: as to ſell that cloath for a ſcarlet, which, you know, is not; or the like.

6. To ſell any Wares, Drugs, or other things, which you know (or probably doubt) will be imploy'd to an evil uſe: Eſpecially poyſonous drugs, or any death inſtruments.

7. To envy thoſe of your own Trade, Employment, Condition; To undervalue their perſons, or Merchandiſe, to draw Cuſtomers from them.

8. Not to work faithfully, but to make ſleight and deceitful ware, and ſell them for good, *&c.*

After your General Confeſſion.

1. HAving examin'd your Conſcience impartially on theſe particulars, with a reaſonable and (morally) ſufficient diligence; And having made your Confeſſion *ſincerely*, and *bona fide*, (according to your memory and underſtanding) of all ſuch mortal crimes, whereof you found your ſelf guilty, or which you were doubtful to have committed: (For you are not bound, neither indeed ought you to confeſs Venial Sins in your General Confeſſions, to avoid prolixity, and tedioufneſs:)

You are not to reflect any more on your paſt ſins: (except only by way of a general deteſtation of them all:) but to perſwade your ſelf (as it is moſt certain) that they are all pardon'd, and remitted, by the Sacramental abſolution, which you have now receiv'd.

2. And

2. And if any thing occurs to your memory, as not truly confeſs'd, or not fully expreſs'd: Reſiſt it, and reſt ſatisfy'd in this Conſideration (before ſpecify'd, and here repeated) That it is almoſt impoſſible, that any ſuch ſin was not ſufficiently comprehended, confeſs'd, and by you expreſs'd: ſince you willingly omitted nothing of moment of all the ſins, here before-mentioned.

3. Scrupulous Penitents are not bound to make a new Confeſſion, (after this General one) of any ſin whatſoever; unleſs they can poſitively ſwear, that they committed it, and that they did not Confeſs it.

4. And every penitent ought to ſubmit his judgment, (in this point of Confeſſing again, or not Confeſſing) to the dictamen of his Ghoſtly Father (ſuppoſing he is one generally held to be ſufficiently diſcreet, learned, and experienc'd:) For in this caſe to believe and obey him, is an act both of Chriſtian vertue and prudence; and 'tis impoſſible, that God (who is goodneſs it ſelf, and who has ſaid, He that hears you, hears me,) ſhould damn any one for ſuch an omiſſion.

5. He muſt therefore confidently permit himſelf and the care of his Salvation to his good God and his diſcreet Ghoſtly Father, having perform'd on his own part all, that he conceiv'd neceſſary.

An Act of Contrition, to be made before, and after, your General Confeſſion.

O *My Soveraign Creator, and ſweet Redeemer*! Humbly proſtrate at the feet of thy dread Majeſty; I acknowledge the Multitude, and Greatneſs, of the Crimes, which I have committed againſt thy Divine goodneſs, I acknowledge them, (*O my gracious Lord God*!) with all poſſible ſhame and confuſion; and I abhor them, with as much ſenſe of Sorrow, as my Heart is capable of.

Yes (*my good God*!) It moſt heartiiy grieves me to have ſo heinouſly offended thee: Not only by reaſon of the Benefits, which I have receiv'd from thy bounty, and abus'd by my ingratitude; tho' I have juſt cauſe to be exceedingly afflicted upon this conſideration: Nor for having forfeited my right, and title, to Heaven, and eternal felicity, tho' I make my earneſt ſuit to thy Throne of Mercy, that it may be again reſtor'd unto me: Nor for having deſerv'd Hell, and eternall puniſhments; tho' I conjure thy paternal Clemency to deliver me from it: But principally, and (as near as I can) only becauſe my crimes are diſpleaſing, oppoſit, and offenſive to thy infinitly amiable Goodneſs; which meerly for its own ſake ought to be moſt ſincerely, affectionatly, and gratefully, honor'd, and obey'd, by all thy creatures, altho' they could neither hope for any Recompence, nor ſhould dread any puniſhment.

In

In teſtimony of this my true ſorrow, I here proteſt in thy preſence, (*O my God!*) that, were all the felicities of Heaven annihilated, and the Fires of Hell extinguiſh'd, ſo that there were no other good expected by ſerving thee, than the ſole rendring of my due love, gratitude, and obedience; nor any other evil iucurr'd by not ſerving thee, than the ſole depriving thee of thy due Honor, I would (and do even at this very inſtant) begin to love, honor, and ſerve, thy ſacred Majeſty with as much fidelity, as my former exceſſes have had diſloyalty.

Give me pardon (*O merciful Maker!*) for my paſt Sins, and impieties; and grace to amend for the future: And tho' I am moſt unworthy to have my prayers heard, or my petition granted; becauſe I am ſo enormous an offender: yet (*O merciful Father!*) look on thy meek Son JESUS whoſe precious Bloud I preſent to thee; And beg for his dear ſake, that thou wilt be propitious to me, a wretched Sinner.

¶. VII.

Eight Exerciſes, transferr'd hither out of our Spiritual Conqueſt: *to the end that ſuch Fundamental practiſes of ſublime, and ſolid, Piety may be always ready at hand for the daily uſe of devout Chriſtians, both before, and after Com-*

Communion: and in which they may alſo (according to each ones fervor and opportunity) very profitably employ themſelves, after their Morning Exerciſe *(as it were) in the way of a* Canonical-Office; *for which reaſon they are diſtinguiſh'd, (like the precedent* Exerciſes of Chriſtian Vertues, *which may be practis'd in the ſame manner;) into Seven Points, correſpondent to the Seven Hours of the Church-Service.*

The Firſt Exerciſe.

Which is the Ground-work of all Prayer and Introverſion; and which alone (being perform'd with requiſit diligence, diſcretion, and perſeverance,) will ſpeedily and infallibly afford unſpeakable Comfort, and ſpiritual Profit, to the pious Practicer thereof: As being indeed the end of all other external Exerciſes, and the ſhort, ſure, ſimple, and Regia via, *leading to a Devout and Divine life.*

THis Exerciſe conſiſts of Three parts in general, and Nine points in particular.

1. Preparation of three acts.
   1. An affective and lively apprehenſion of *God's preſence.*
   2. A cordial and profound act of *humility.*
   3. A *pure intention* to pleaſe and praiſe God only.

2. Con-

2. Conſideration of three things.
1. Our *Wounds*, both internal and external.
2. Our *Wants*, which are many in every degree.
3. Our *Wiſhes*, and humble deſires.

3. Concluſion alſo of three acts.
1. *Contrition* for our Sins.
2. *Reſignation* in our wants.
3. *Complacence* in God, and *Confidence* in his Goodneſs.

A practical deſcription of this Exerciſe.

The firſt part is Preparation, of three Acts.

1. *A lively apprehenſion of Gods preſence, not only in all places, and in all creatures, by his Power and Eſſence; but in our Souls by his Mercy, Love, Care, and Providence.*

O *My Soul!* Where are we? who ſees us? What is he, that is with us, and within us? and by whoſe light we ſee, by whoſe fire we burn, and by whoſe love we live? Live, *My moſt glorious and gracious Lord!* in whoſe preſence I kneel, in whoſe arms I reſt, and after whoſe love I breath: O that thou wert as dear to my ſoul, as thou art near it! Alas, why do's ſhe not care as much for her God, as he do's for her good? Why do I not love thy preſence, (*O my amiable Lord!*) ſince thou art preſent by love?

Thou art my *Father*, my *Phyſitian*, and my *Food*, hear me, heal me, help me: I am wicked, I am wounded, I am wretched; Out of thee there is no place of reſt, without thee there is

no

no hope of happineſs; remain therefore with me; and raign within me; Let me be thine, all thine, ever thine.

2. *Profound and cordiall Humility, acknowledging unfeignedly before God, and his Angels, our wickedneſs, weakneſs, and wretchedneſs; what we are, and what we deſerve; and ſo reſting quiet in the Center of our own nothing.*

O My *Soul*! What have we been? What are we? What have we? What can we do? What do we deſerve? What do we deſire? What has our loving Father and liberal Lord, that he has not given us? What have we, proud, and prodigal, Children, that we have not receiv'd from his merciful hand, and heart? What have we receiv'd, that we have not abus'd by *ſelf-love*, or *ſelf-delight*.

O ſweet Jeſu! Give tears to my eyes, words to my tongue, ſighs to my heart, and love to my ſpirit: for I need them all to deplore my miſery, and implore thy mercy; to admire thy beauty, and adore thy bonnty; to ſigh after thee, and ſuffer for thee: What I have been, it grieves me to remember; What I am, after ſo many ſignal benefits on thy part, and ſerious promiſes on mine, I am aſham'd to think; What I deſerve, I am afraid to call to mind; What I deſire, I am ignorant how to ask. *Lord*, for thy Mercies ſake, *for thy Mothers ſake*, by thy *Bowels* of mercy, and her *Breaſts* of meekneſs; by all, that

that thou hast suffer'd for me, and *She* for thee; by all, that is dear to thee in Heaven, and Earth; Forget, and forgive, What I have been, my past folly, and wickedness; Pity, and protect, what I am, my present frailty, and weakness: Be satisfy'd, for what I deserve; supply, what I desire; and be mindful of me in life, and death.

How much (*O my God!*) do I wish to leave all, and lose my self, to find thee? to humble my self, to please thee? and to hate my self, to love thee? But these hard, and high, matters I dare scarcely promise; how then, and when, shall I practise them? Yet without thee, (*O Sainted Humility!*) there is no solid Center, to rest in, no true sweetness, to take gust in. Therefore (*O my God!*) I come to thy *School* to learn this *necessary Lesson*; teach me, touch me, wound me, and win me to thy self.

3. *Pure Intention, to please, and praise, God only: To be all his, ever his, in what manner and measure he best likes, both in this Prayer, and all things whatsoever.*

BEhold therefore, (*O my Lord!*) how out of pure *Obedience* to thy Will, and *Confidence* in thy Mercy, I now approach to please, and praise, thy Divine Majesty: Not to receive great matters from thee, for I am unworthy; nor to conceive great Matters of thee, for I am uncapable: But to leave all for

thee, to be *humble of Heart* beyond all, and to love thee more than all: This is conform both to my Condition, and Obligation. I come to Prayer, (*O my only Lord and Love!*) not to have much, but to give up all, to be thine, all thine, ever thine, in Life and Death, for Time and Eternity, as thy self best pleases. I come (*O my Center and sweetness!*) to seek thee, and sigh after thee; yet I am content neither to find thee, nor feel thee, but only to see thee *by Faith*, and to suffer for thee *with Fidelity*. I am satisfy'd, and content, that thou art so good, great, glorious, rich, and happy, in thy self: and I am confident, that thou in thy good time wilt make me *rich* in thy *mercy*, and *happy* in thy *love*; for in this *Pilgrimage* I desire no other *happiness* than true *humility*, nor greater *riches* than naked *Charity*.

The second part is Consideration, shewing three things first to our selves, and then to our Soveraign Lord and Maker.

1. *Our Wounds both internal and external: to wit, our Sins, Ingratitudes, Daily failings, strong Passions,* &c.

AH! *my sick and sinful soul!* How weak, and Wounded, are we in every degree, in all parts, in each member of body, and faculty of mind? 1. All is out of order, all is pride, and self-love: how *impenitent* are we in sorrowing? how *impatient* in suffering?

fering? how *unconſtant* in perſevering? and yet how importunate in ſinning? 2. *My Underſtanding* is blind to good, clear-ſighted to evil; My *Will* is pervers, peeviſh, cold, ſenſual; My *Memory* is weak, full of idle images, ſubject to diſtractions. 3. My Affections are vain, my Paſſions violent, my Inclinations vitious. 4. My Faith is little, my Hope leſs, my Charity leaſt of all. 5. So forward to *extroverſion* and diſſolution, ſo backward to *introverſion* & compunction, ſo full of imperfections, & immortifications. 6. So little confidence in my Saviours mercy, ſo little patience in my miſery, and almoſt no performance of my good purpoſes. 7. So curious to cenſure others, ſo careleſs to keep my ſelf, and curb my own ſenſes. Finally, all is ſelf-love, ſelf-will, ſelf-conceit, ſelf-ſeeking, pride, propriety, partiality; which are my daily, and dangerous, diſeaſes.

O Father of mercies, and only Phyſician of my Soul! Thou art Almighty, and All-bounty; theſe are my wounds, and impurities, and if thou wilt, thou canſt both cure, and cleanſe me; and if thou wilt not, I will remain content, as I am: I am willing to continue weak, ſo I be not wicked; to be weary'd, and wounded, ſo I be not utterly tir'd, overturn'd, defeated, and loſe the victory: Cut, kill, crucify me, *O Lord*, only ſpare me for eternity.

2. *Our Wants: for we are not only needy, but naked; not only poor, but beggars; who neither know how to deſerve an alms, nor how to deſire it.*

O *My poor Soul!* What do we want? nay, what do we not want? 1. True light, true liberty, true love, true life. 2. A ſetled attention, a ſimple intention, a ſerious introverſion, a ſincere converſion. 3. Humility of heart, conformity of will, purity of ſoul, indifferency of ſpirit. 4. Wiſdom to know Gods Will, ſtrength to execute it, patience to perſever in it. 5. Reſolution to ſuffer for our Saviour, devotion to ſigh after him, diligence to find him, conſtancy to remain with him. 6. Courage to endure all, Faith to forgo all, Hope to expect all, Charity to give all, and Confidence to gain all. Finally, we want all, we ſhould have, Yet our loving Lord is ready to beſtow on us all, he has.

O my God, and all! Thou art all, that I want; give me thy ſelf, and all my wants, and wiſhes, will be at an end. Thou art all my ſafety, and my only ſecurity, all my refuge, and my only center: till I can return to thee, or wholly turn into thee, let thy *Croſs* be my *purgatory*, and thy *Will* my *Paradiſe*, for other heaven on earth I can never hope to find: till then I muſt be content to ſweat, and ſigh, under the burden of this mortal life; to ſit like *Job* on a dunghil, forlorn, and forſaken by all, full of ſores, and ſorrows; to remain a perpetual

petual, and pitiful, patient, ſcarcely feeling patience in my ſelf, and finding no compaſſion in others.

3. *Our Wiſhes and Deſires, What can a wounded Wretch wiſh, but to be cur'd for, and cur'd; What can a naked Beggar deſire, but to be cloath'd, and comforted, with ſome few Rags, and Crums? What can a blind, and cold, Perſon ask, but Light and Love?*

THis, (*O my Soveraign and ſweet Lord!*) is the ſum and ſubſtance of all my wiſhes and requeſts. O that I could go out of my ſelf, and get into Thee! O that I were diſſolved from my loath'd Body, to the end I might dilate my Heart in thy Love, contemplate thy divine Face in perfect Liberty, and pleaſe, and praiſe, thee eternally! For in this *priſon of fleſh, and vale of tears*, I faint under the weight of Temptations, I fall under the burden of my Troubles, and I continually fail in the Proſecution of my pious Purpoſes.

Oh! that thy *Will* did ſo rule me, and reign over me, that it were torment to decline never ſo little from it! O that thy *Love* did ſo freely, and fully, poſſeſs my Heart, that there were no room at all remaining for any baſtard, or baſe, Love of things created!

Good Jeſu! How truly happy, and holy, ſhould I be, if I could clearly behold my own *Nothing* in thy *All*! If I could embrace *croſſes*, as *Crowns*, and ſwallow down all contempts,

and Confuſions, as Milk, and Honey! O when ſhall I be ſo elevated in ſpirit above my ſelf by extaſy of love, as to be able, and willing, to humble my ſelf under all creatures without repugnacy!

Alas! Shall I never be content to forſake all, and be forſaken by all? Yea, having loſt and left *all for One*, to be left by that *One*, who is *my All?* and ſo remain quiet in my own *nothing*. How long ſhall I ly wallowing in fleſh and blood! how long ſhall I delay, and dally in falſe loves? How long ſhall I ſigh, and not enjoy! Seek, and not find; live, and not love?

Come, *my Lord, and Love*! *Lord Jeſus*, come quickly; Let the fire of thy ſweet *love* ſo conſume in me all droſs of *ſelf-love*, and ſo transform my ſpirit into thee, that I may take all from thee *indifferently*, give all to thee *liberally*, and reſt and repoſe in thee *eternally*.

Lord! Let me be thine, or nothing; Love, or not live!

The third Part is the Concluſion, which conſiſts alſo of three Acts.

1. *Contrition, which is a hearty and humble Sorrow for our Sins, Ingratitudes, Diſloyalties, Tepidities, &c.*

O *My God*! How little did I love thee, when I ſo careleſly offended thy divine Majeſty? Oh! that I had never ſinn'd mortally, tho' it had coſt me my life immediatly! O that I were

I were sure never more to swerve from thy Sacred Will and Commandments! Let me henceforth endure (*dear Jesu!*) a thousand deaths of my body, rather than admit one deadly sin again into my soul! O pity and pardon my past follies and frailties, and prevent me with thy gracious blessings against future failings.

How great (*O Lord*) is my obligation to serve, and please, thee, were it but for thy favours conferr'd, thy benefits bestow'd, and thy love pour'd out, on me? and yet (*ungrateful wretch that I am!*) how poorly have I corresponded!

Oh! that I had so deep a sense of my Sins, that my Heart might break with sorrow? Hide not, (*O Lord!*) thy face from me, shut not thy Mercy gates against me: for tho' I have most grievously gone astray, yet I am resolv'd on an entire amendment, correction, reformation of my whole man: this *strong Resolution* (which is thy gracious gift) grounds my *hope* in thy *goodness*, emboldens my *confidence* in thy *mercy*, and gives me *courage* and comfort in thy *love*.

2. *Resignation in all our Wants, wishes, Desolations, and Distresses, to the divine Will and pleasure.*

I Am indifferent, (*O my dear Lord!*) to sickness, and health, to light, and darkness, to delight, and desolation: I am thine, (*sweet*

Jesu!) put me, where thou will, do with me, as thou wilt, send me, what thou wilt! I am content, not only to have nothing, but to be nothing, so thou (*O my Lord!*) be all things to me! I acknowledg my self unworthy to beg, and less worthy to obtain; and therefore I resign my self still to beg, and yet still to want even that, which I most wish; which is, all Light, all Liberty, all Love, all Comfort, all Content, yea, even all Virtue, Peace, and Perfection, so long as it shall please thee! O *Father*, I am thine, ever thine, all thine, body, and soul, for time, and eternity. *Live Jesus only.*

3. *Complacence, and Confidence; the first, that our God is what he is; the next, that he will heal our Wounds, supply our wants, satisfy our wishes, and turn all to our good.*

I Am glad (*O my gracious Lord God!*) that thou art so worthy of all love, tho' I of all others am not worthy to love thee: I am as joyful, for what thou art, (*O great God!*) as if all thou hast, were all mine, and I will love thee in all, I am, and have, as being all thine. Thy *Cross* is my comfort, thy *Will* my welfare; and thy *Love* my life: so that if I can but *suffer* for thee, *do thy Will*, and *follow* thy *love*, I shall do all, that is necessary.

I am indeed dry, dark, and desolate; but since it is thy will, I am sure, it is my good, and therefore sufficient for me, and satisfactory to thee. I hope, thou will one day compleat thy

own

own heavenly design in my soul, healing my *Wounds*, supplying my *Wants*, fulfilling my desires, and filling my yet empty heart with thy sweet presence, and perfect love: In the mean space I will say, and sing; *Live Jesus, Live my Lord, my love, my life, my all! whose name be blessed by all, whose will be accomplish'd in all, whose honor be advanc'd above all.*

An Advertisement touching the precedent Exercise.

1. *WE must perform it daily, diligently, discreetly, and with great confidence and courage.* 2. *Yet without propriety, that it may neither hinder the operation of the holy Ghost within, nor Works of due obligation and obedience without.* 3. *If in the practise of this* Introversion *we find dryness, and feel little devotion, we may sometimes fitly resume (in lieu of the second part, or consideration)* our wonted exercises, whereto our minds are more addicted: ending the same with the Conclusion, here prescrib'd; being ever duly dispos'd to follow the holy Spirits invitation to higher matters.

The

The Second Exercise.

Of the knowledg of God, and Confidence in Him.

1. *Our Cheif Happiness consists in knowing God.*

TO know thee (*O divine Fountain of goodness*) is to be truly happy; and yet none can know thee (*O boundless and bottomless Sea of all perfection*!) but thro' thy own manifestation and mercy: Vouchsafe therefore, I beseech thee, (*O most loving and liberal Lord*!) to enter into this poor and empty heart of thy meanest servant, to inform my ignorant soul with a glimps of this necessary Science, and to enflame my cold affection with a small spark of thy holy love.

O Omnipotent Creator of Heaven and Earth! both which thou fill'st with thy greatness and glory: *O God* of infinit power, eternal wisdom, unmeasurable goodness, and incomprehensible Love! my soul thirsts after thee, the essential source of all felicity; my heart seeks thee, the proper place of its repose, it sighs to thee, the natural center of all its hope and happiness. In thy blessed mind (*O my God*!) it first rested in its eternal possibility and similitude; thither it must again return, and there it

it must either rest eternally, or perish for evermore: O let it now find thee, that it may ever love thee.

2. *Extasies, Admirations, and Adorations of the Divinity.*

O *Lord*, most good, glorious, and gracious; most bless'd, and bountiful; most high, and holy; most excellent, and ineffable; What words, or thoughts, can express thy purity, and perfection? Let me *know* thee, O amiable *life* of my soul! Let me *see* thee, O true *light* of my eyes! Let me *seek* thee, O only *solace* of my spirit! Let me *find* thee, O desir'd of my heart! Let me *embrace* thee, O my heavenly *Spouse*! Let me *possess* thee, O Soveraign *sweetness*, and full *satiety* of all my inward, and outward senses. O that my heart could always think on thee, my Will ever *love* thee, my *mind* still *remember* thee, my understanding continually *conceive* thee, my reason perpetually *adhere* to thee, and my whole man incessantly *praise* thee! O hide not thy face from me, my joy, my light, and my life! If I may not see thee, and live, O let me dy, that I may see thee; I desire to dy here, and be dissolv'd; that I may see thee, know thee, come to thee, live with thee, and love thee eternally.

O ever bless'd and glorious Divinity, O Father, who of thine own substance bring'st forth an ineffable goodness, coequal, consubstantial, and coeter-

coeternal with thy self, which is thy Son: *O Father, and Son*, who, loving each other with infinit charity, and content, are united together in one *Holy Ghost*, equally, and unspeakably, proceeding from you both! I admire you, adore you, and worship you, with all the powers of my body and soul.

2. *An absolute Oblation of all to the divine Majesty.*

O *Sacred Deity! O Tri-unity*, and *Uni-trinity*! O Father, Son and Holy Ghost! *Holy, holy, holy Lord God of Hosts*, who wert, art, and shalt be for ever Almighty; I, thy poor creature, proftrate before the Throne of thy divine Majesty, from the *abyss* of my own nothing, invoke, adore, and acknowledg, thee, the *abyss* of all perfections: I present thee with all thy own gifts, goods, and excellencies, which thou hast plentifully pour'd out on all thy creatures: I offer up to thy praise the affections of Angels, and Men, the properties of the Elements, the beauty and motion of the whole Universe, and the essence of all beings. O that my soul were capable to comprise unitedly all their several affections, and perfections! how joyfully would it employ them in thy praise? how sweetly would it melt away in thy presence? *Behold, O my God*, I make an entire Oblation of them all; I acknowledg and adore thee with them all; and desire to do it as frequently, as I take breath, and as often, as there are minutes

in

in time, ſtars in the firmament, ſands in the Ocean, and numbers in all nature.

O my Lord, whoſe love is the life of my Soul, increaſe my knowledg of thee, that I may enlarge my love to thee: *Alas!* I love thee not, (*O amiable Lord God!*) becauſe I know thee not: I know thee not, becauſe darkneſs and ſin has cover'd and incompaſs'd my underſtanding: Wherefore, *O bright light*, who illuminateſt all things, expel this darkneſs from my Soul, drive off thoſe clouds from my Underſtanding, and draw the curtain from off the Face of the abyſs of my Mind, that I may ſee, and know, thee, and then I ſhall not chooſe, but love thee.

O my dear Jeſu, ſhew me thy divine Father, dart a beam of thy heavenly ſplendor into my dull heart, that I may have ſome degree of that holy ſcience, which may help me in thy love, make me obedient to thy will, and reſolute in thy ſervice.

To know all things of this world, (*O Jeſu!*) and not to know thee, is but ignorance, and folly: let me therefore know thy eternal Father, and thy ſelf, whom he has ſent for my Salvation; and it ſuffices me. O give me this knowledg, that I may give thee my love, and I ask no more. Let me be unknowing, ignorant, and a fool, in all other things, ſo I may wiſely know thee only: *O my God and my All.*

4. *An humble acknowledgement of Gods high perfections.*

O *King of Glory*, I acknowledg thy perfections to be above all knowledg, but that of thy own divine Understanding: I confess, that thy height is unreachable, thy goodness unchangeable, thy greatness incomprehensible, thy light inaccessible: And all other thy divine attributes, and perfections, are so mighty, and so many, so good, and so glorious, so excellent, and so admirable, so worthy, and so wonderful, that were all the Power, and Prerogatives, all the virtue, wisdom, and qualities, of all creatures united in one individual nature, it were not so much in respect of thy glory, and greatness, as the least drop of water is in comparison of the vast Ocean. Wherefore I beg of thee, (*O immens and inaccessible Godhead!*) only to know, conceive, believe, and understand so much of thy hidden Majesty, as may efficaciously move my will to thee; and I content my self with so much light of thy Divinity, as may force me to love thee ardently, effectually, perseverantly.

O my Lord, and my Love! Fill my heart with the sweet influence of thy heavenly grace, that I may in some measure discover, how good, and gracious, thou art to me, and to all thy creatures! O let me still remember thy *mercy*, ever dread thy Justice, and continually admire, and adore, thy Power, and *Providence*

Ah

Ah! my noble Soul, ſtampt with thy Creators lovely image, endow'd with the excellencies of Underſtanding to know him, of Will to love him, of Memory to reſt in him; why adher'ſt thou not to him only in pure, and perfect, delight, forgetting, and foregoing, all ſenſible, and worldly, Objects?

5. *Fervent wiſhes, and deſires, to love, and ſerve, God.*

O That I were ſo raviſh'd with thy love, and liking (*My only amiable Lord God!*) that thro' joy, jubily, and admiration, I might feel no *ſelf* at all, no ſenſe, no change, no inequality! That no proſperity might puff me up, no adverſity deject me, no accident ſeparate me from thee, (*O my God of infinit love, and liberality!*)

O that I could be ever *joyful* in thee, ever *grateful* to thee, and ever mindful of thy inhabiting preſence within me! Thou art always nearer to my Soul, (*O my good God!*) than my Soul is to my Body, always conſerving, counſelling, diſpoſing, directing, inciting, and inſpiring, it to thy Love; and wilt thou not, (*O my ſenſeleſs, and ſinful, Soul!*) be always cautious, and circumſpect, how thou behav'ſt thy ſelf in thy Lords preſence, who is ſo tenderly careful of thy ſafety? O let his love be no longer neglected, his ſweet invitations no longer ſlighted: O that thou wouldſt henceforth walk before him, as befits his chaſt and holy Spouſe,

Spouse, with all respect, and reverence, fear, and fidelity, courage, and constancy: preparing thy self diligently for his divine embraces.

6. *Admirations of Gods bounty, and benefits, and Resolutions of corresponding thereto.*

GRant, I beseech the, (*O mighty and merciful Creator!*) that my whole time, and thoughts, may be totally taken up in the contemplation of thy unmeasurable benefits and bounty towards me. For I know, *Lord*, that I am truly nothing, and yet thou car'st for me, (*O my loving Maker!*) as if thou hadst no other creature in heaven, or earth; thou deliver'st me from innumerable dangers; thou adorn'st me with many gifts, and graces; thou giv'st me leave at all times to have free access to thy Throne of Mercy, so that with one holy thought, one humble sigh, one devout desire, I may draw near to thee, and enjoy thee, and in thee all comfort, and content: O divine priviledg! To discover to thee my Wants, lay open my Wounds, and boldly declare my Wishes, as to my neareſt, deareſt, and truſtieſt, friend, and familiar, and to be sure of supplies, salves, and succour, in all my necessities! O what Goodness, what Grace, what Mercy is this?

O my Soul! How loving and liberal, a Lord have we? how loving in Mercy, how liberal in bounty? Ah! our unthankfulness to requite, our unworthiness to deserve his favors.

Lift

Lift up *my heart*, be no longer ungrateful, and unfaithful, to ſo great, good, and gracious, a benefactor. Yes, *O bleſs'd and bountiful Giver!* I now ſay cordially, and will ever ſtand to it couragiouſly; I will henceforth love thee, *my Lord*, my love, my life, my ſtrength, my ſupport, my home, my harbour, and my happineſs. I will remember thy ſweet words to all ſinners; Why will you periſh, O *Children? As I live, I deſire not the death of a ſinner, but that he would turn to me, and live.* I will behold thy ſacred wounds, ſuffer'd for me, able to move a rock to love, and compaſſion: And tho' I am aſham'd to think, what I have been, how little I have done, how much thou haſt endur'd for me, how long thou haſt expected me, how lovingly thou haſt ſought me, and how poorly I have correſponded to thee; Yet I know (*O my Lord!*) thou ceaſeſt not to be God, and good, tho' I am weak, and wicked. Therefore I will yet take courage in thy ſervice; and confidently hope, that thou, who haſt ſought after me, a loſt ſheep, wilt mercifully receive me, now I ſeek after thee, my loving Shepheard, with a right intention, real reſolution, and inflam'd affection.

7. *Acts of Confidence, and purpoſes of Perſeverance in the divine love, and ſervice.*

YEs, (*O my Lord, and my Love!*) heaven and earth ſhall ſooner periſh, than my Confidence in thy ſweet mercies, and my Saviours

viours merits: If thou repell'ſt me, I will run after thee; If thou ſhut'ſt the door againſt me, I will never leave knocking; *and if thou kill'ſt me, yet will I truſt in thee.* I wholly caſt my ſelf on thy holy Will, Providence, and Protection. I proteſt with heart and mouth, that I now am, and henceforth will be entirely thine; that I have nothing, ſeek nothing, fear nothing, deſire nothing, demand nothing, want nothing, will nothing, but thee only, *My Lord, my Love, and my All.*

And I firmly purpoſe to ſerve and love thee (*O ſacred and ſupream Majeſty!*) ſimply, ſincerely, purely, and perſeverantly, not for any fear of pains or puniſhment, not for any ſelf-intereſt of what this world can offer, or the next afford; not for the leaſt hope of Heaven or happineſs: but I will obey thee, ſeek the, and love thee for thy ſelf only, (*O my All-ſufficient Lord God!*) who art the ſole object, ſweet compleatment, and ſolid contentment of my ſoul. Pardon me, protect me, and provide for me, for thou art my only hope and happineſs.

The

The Third Exercise.

Of the Knowledg of, and diffidence in, our selves.

1. *A Total Abnegation of our selves, and Relation to the divine Providence.*

WHat is man, *(O omnipotent Creator!)* what is this man, that thou shouldst be so mindful of him? He is a meer nothing, *(Lord!)* and I am the least, and worst, of those nothings; because I have least corresponded to thy grace, and made worst use of thy gifts. O give me *light*: reach forth thy hand to this *blind creature, crying after thee, O true light of the world, and life of my Soul!* that now at length I may duly, diligently, and cordially dive into the Abyss of my own baseness, weakness, misery, and nothing: that knowing what I truly am, I may really loath, hate, distrust, despise, and deny, my self, and all my own proceedings; sincerely love thee, only trust, and hope, in thee, and rely wholly on thy divine Providence, and Protection.

I am not only content *(O my Lord God!)* but even willing, and desirous, that all thy creatures should take me, and treat me according to my true condition and unworthiness; And I am resolv'd by thy grace to *humble my self*, not only *under thy mighty hand*, but also

under all their feet, as their ſervant and ſlave, to be troden on, abhorr'd, avoided, and deteſted, by them all, as a ſink of ſin, and filthineſs.

I will be deſirous to be eſteem'd, and us'd, as Droſs among Mettals, Chaff among Grain, a Wolf among Sheep, and as *Satan amongſt the Chidren of God.*

I acknowledg my ſelf unworthy of all grace, and comfort, from God, or man, and worthy of all pain, puniſhment, croſſes, contradiction, confuſion, deſolation, death, damnation. I will be henceforth aſham'd to complain of any aggrievances, and be content to ſuffer, whatſoever the World, the Devil, and the malice of Hell it ſelf, can inflict on me.

2. *A rational cnnſideration of what we are, were, and ſhall be.*

AND to ſtrengthen this my reſolution, I will rationally conſider before thee, (*O my Lord!*) what I really am; what I was; and what will become of me; touching my body, my ſoul, and my whole being.

Ay me! I have a body all clay, a ſoul all ſin, a life all frailty, *a ſubſtance all nothing.* And this is all, I have to vaunt of in thy preſence, *O my Lord and my Maker!*

My material part is but *ſlime of the earth*, the very worſt part of the unworthieſt Element. Ah poor man! and canſt thou look ſo big, who cam'ſt from ſo baſe an extraction? Be aſham'd to lift up thy head, vile mud, and dirt,

dirt, ſince thy pedigree is ſo well known, and the ingreedients of thy being are ſo mean, and contemptible.

And when I conſider, what this my body was in the womb, how it was conceiv'd in concupiſcence, nouriſh'd with filthineſs, and brought up in darkneſs; I am aſham'd to own my own beginning, which is ſo horrid, and loathſom; and who then can juſtly boaſt of ſtate, ſtrength, beauty, or nobility, ſince the ground work of all is but a little dung, and corruption?

Ah poor worm! what a diſmal priſon wert thou detain'd in for nine months ſpace of thy time? What nauſeous food was thy diet? how wretched was thy birth? how weak and woful thy infancy? and what art thou in thy beſt, and moſt flouriſhing, condition in the world, but a clog, and cage, to thy inthrall'd ſoul; a painted ſack, or pargetted ſepulcher, full of filth, froth, and ordure? *O my Lord*! give me grace to frame an impartial judgment of what I am, and then how ſoon ſhall I check all riſings of pride, and preſumption?

3. *We deplore our own miſery, and implore Gods mercy.*

I Came into this world (*O my Lord*!) with groans and tears, I live in it with griefs and cares, I ſhall go out of it with pangs and fears and laſtly I muſt become a horrour to the eyes of my deareſt friends, a prey of vermin, and

a companion of rottenneſs. Ah! how canſt thou be proud of thy perfections, *poor clay, and Aſhes*? why ſhould'ſt thou look to be ſo highly priz'd, and ſo dantily pamper'd, *thou ſtinking puddle*? *Duſt thou art, and to duſt thou muſt return.* Haſt thou not always before thine eyes theſe aſhes for thy glaſs, and death for thy miſtreſs; why then doſt thou ſuffer ſo many ſparks of vanity to ariſe from this thy caitiff condition?

And thou, *my poor ſoul*, the ſpiritual part of my compoſition; O what ſhall I ſay of thee to thy great Lord and Maker? What thou *haſt hitherto been*, I well know; wretched, wicked, ſinful. What thou *now art*, I know not; being uncertain of Gods grace and love. What thou *ſhalt be hereafter*, I am altogether ignorant; becauſe doubtful of thy correſpondency with grace, and fearful of thy perſeverance in goodneſs.

Ah! ſad condition! I came (*O my Lord*) into this world in original ſin, I am bred up in actual ſin, and if death, and deadly ſin, meet together, I ſhall feel the ſmart of them both eternally: O how much need have I then of thy grace (*O merciful Lord God!*) to avoid Sin, ſince I cannot eſcape Death! O let me rather admit a deadly wound, than commit a deadly Sin.

4. *A deep Conſideration of our own Nothing.*

WHat art thou then, *O my whole man*, conſiſting of body and ſoul? What wert thou,

thou, (*O. N.*) from all eternity, before thy conception in the womb, and birth into the world? *Nothing.* Ah poor *nothing*! what is leſs than *nothing*? where dwels this *nothing*? who can deſcribe a *nothing*? which more differs from the leaſt atom in the Sun, than Gods infinit greatneſs from the leaſt of his creatures. *O proud nothing*! What haſt thou, that thou haſt not receiv'd? *Nothing.* Why then art thou puff'd up with it, as if thou hadſt not receiv'd it? I acknowledg my whole being to be from thy only bounty, (*O my great, good, and glorious Maker!*) and ſince I poſſeſs *nothing*, but what I have from thee, ſince I ſhall alſo neceſſarily fade away into my firſt *nothing*, if thon withdraw'ſt from me thy conſerving hand but a moment; I will no longer glory in that, which is none of mine, but I will here lay the *foundation of my ſpiritual edifice* on this ſure and ſolid ground *of thy All, and my own nothing*. I will endeavour to frame a true conceit of my own miſery, frailty, inſufficiency, and *nothing*, that ſo I may fully, ſpeedily, and ſolidly, come to this deſir'd *ſelf-knowledg* and humility.

I will run over my leſſon, repeat my queſtions, learn my anſwers, and ſtrive to grow skillful in this neceſſary, and ſacred, ſcience.

What have I receiv'd, that I have not abus'd? *Nothing.* Body, Soul, Will, Judgment, Memory, Underſtanding, Affections, Senſes, Meat, Drink, Company, Habit, Books, Prayer, Sacraments, all Creatures.

Can I then be proud of Sin, Filthineſs, rottenneſs, labor, grief, infirmity, blindneſs, obſtinacy, corruption, death, and damnation, which are worſe than nothing?

Shall I boaſt of thy gifts (*O my God*!) which are not mine; or of my own abuſes, and ingratitudes? the one is to rob thee of thy honour, the other is to be honour'd for thy diſhonour.

5. *A ſerious Reflection on Gods gifts and graces; and our ſtrange Ingratitude.*

WHat creature ever ſinn'd ſo grievouſly, as I have done, and yet ſorrow'd ſo little, and ſuffer'd leſs? Who ever forſook ſo great, and good, a God for ſo little, and vain, a toy, ar I have done? What ſinful ſoul is there now in hell, that would not have been a glorious Saint in Heaven, if it had had the helps, favours, feelings, and viſits, which I have both had and abus'd.

Who ever receiv'd ſo many mercies, ſuch ſweet comforts, and ſo great graces from thee, *O bountiful Lord God*! and made ſo little, and bad, uſe of them, as I have done?

If I deny all this, my conſcience witneſſes againſt me: If I confeſs it: Oh! why am I not more humble?

Finally, If ſuch great troubles, temptations, and tribulations had hapned to me, as have done to others; I ſhould, by conſenting, have ere now burn'd in Hell fire; but thou, *O meek and*

and merciful Creator! haſt ſpar'd me, becauſe thou know'ſt my weakneſs, and ſent me ſmall croſſes, becauſe I can't bear greater, *&c.*

Wherefore, *Not to me, O Lord! but to thee be all honor*, for time, and eternity!

O that I could know thee, and know my ſelf! O that I could truly ſee my own *nothing*, and Total dependency on thee! my miſery, and malice, and thy perfection, and total goodneſs.

Ay me! weak, and wrethed, N! What are my forces, that I ſhould rely on them? I have *nothing, O my Lord*, but what is thine; my merits are thy mercies; my goods thy graces: yet I never have been thankful for receiving them, nor faithful in uſing them.

O! when did I truſt in my own ſtrength and was not foil'd, and confounded? Grant therefore (*O my Lord, O my only hope, and help, O my ſole ſafety, and ſecurity*!) that I may Totally *truſt* to thee, and *diſtruſt* my ſelf; truly *acknowledg* thee, and *deny* my ſelf: entirely *love* thee, and *hate* my ſelf.

6. *A further Confeſſion of our own poorneſs, unprofitableneſs, unworthineſs*

I Confeſs, (*O my Lord*!) that I am the pooreſt, ungratefulleſt, unprofitableſt, and unworthieſt worm of the earth; a thing, altogether uſeleſs to the world, and only active to offend thee, and to do wickedly in thy ſight: and is it poſſible, that I can harbour any thought of *ſelf-love*, or ſelf-liking?

O God

O God of infinit glory, greatneſs and Majeſty; before whom *the powers of heaven do tremble*! what are all creatures in thy ſight? and what am I, the meaneſt of them all? O what proportion is there (*Great God*!) between me & thee, between *thy All* and *my Nothing*: & yet have I infring'd thy laws, diſobey'd thy commands, contemn'd thy Counſels, reſiſted thy callings, and contradicted thy Will, to prefer my own? O monſtrous impiety, and ingratitude! And ſhall not I willingly ſubmit to all pain, puniſhment, contradiction, and contempt, which thou (*O my highly offended Creator*!) ſhalt ſuffer thy creatures to inflict on me? Behold, (*O my Lord*!) I debaſe, humble, and annihilate, my ſelf under all things, that have a being: I will henceforth utterly hate, diſtruſt, and deteſt, my ſelf, and wholly love thee, and rely on thy mercy.

O holy *ſelf-knowledg*, O ſacred *humility*! thou art the key of all perfection, the door of all ſolid virtue, piety, and devotion.

7. *Reſolutions to practiſe Humility, Self-denial, and Abnegation.*

I Now clearly ſee, by the light of thy divine goodneſs (*O gracious Lord God*!) what has hitherto been the cauſe of my *non-proficiency* in the way of the Spirit; and why the path of virtue ſeem'd ſo unpleaſant, thorny, tedious, and troubleſom to my deceiv'd ſoul; It was, becauſe I had not learn'd to leave, loath, deny, and

and diſtruſt my ſelf; and rely wholly on thee, O my *only comfort and ſupport!*

I will therefore henceforth faithfully practiſe, what I perceive ſo neceſſary: I will profoundly humble my Soul; both *inwardly* in thy preſence (*O my Lord,*) and *outwardly* to the whole world.

I will joyfully, and voluntarily, embrace all injury, indignity, contempt, correction, and confuſion, which can befal me; with as much pleaſure, as I have formerly any worldly cheriſhings, and kindneſſes.

I will utterly deſtroy, ruin, and root out, all *Self-love*, ſelf-liking, ſelf-ſeeking, ſelf-praiſe, and ſelf-complacency.

I will caſt my ſelf under the feet of the vileſt creatures, take pleaſure in the meaneſt employments, and obey *them* moſt willingly, *whom* my nature moſt diſtaſts and diſlikes.

I will walk before thee, (*O my Creator!*) as thy needy, naked, deſolate, and deſtitute, Vaſſal; acknowledging my ſelf void of all Virtue, and attributing to my ſelf nothing, but, ſin, ingratitude, defects, failings, imperfections.

I will fully perſwade my ſelf, that no one can contemn, confound, perſecute, and puniſh, me, as I deſerve.

I will not regard, whether I am honour'd or hated, but imagin my ſelf, as a thing, dead, and forgotten: or as that, which never had a being, and is now truly nothing.

I will be contented to be accounted an Hypocrite in my ſincereſt actions; and to be thought

thought full of inward impatience, ſecret grudgings, and deſires of revenge againſt them, who ſhall any way mortify, or miſuſe me, tho' my Heart be never ſo free from it.

Finally, I will have theſe, and the like, thoughts, and words, always in my heart, and mouth: *I am nothing, I have nothing, I do no good, I am an unprofitable ſervant, I utterly hate, and diſtruſt, my ſelf, and totally rely on thee, O my Lord, my Love, and my All.*

The Fourth Exerciſe.

To obtain Remiſſion of our Sins.

1. *We excite our dull, and drowſy, Souls to ariſe ſpeedily, and lament ſeriouſly our former ſinfulneſs.*

WHO *will give water to my Head, and fountains of tears to my Eyes? And I will weep day, and night,* for my Sins, which *cover me all over, like an incurable ulcer,* from the ſole of the Foot to the crown of the Head.

Where art thou, O my wretched aud wicded Soul? In what labyrinths do'ſt thou walk? In what ſinks of Sin, and puddles of uncleanneſs, do'ſt thou wallow?

Awake, ariſe, mourn, repent: how long wilt thou ſleep? Why wilt thou dye? when wilt thou ſhake off thy fetters? Ah, return, ſilly

ſheep,

ſheep, to thy *good Paſtor*, return, *poor Prodigal*, to thy *pious Father*, whoſe goodneſs ſo lovingly invites thee, and whoſe mercy has ſo long expected thee.

O great, and glorious, God, the mighty Monarch of Heaven and earth, King of Kings, and Lord of Lords! behold a poor, and penitent, Publican, (who is aſham'd to lift up his eyes to Heaven, and unworthy to take thy Sacred Name into his ſinful mouth) humbly knocking at thy gate of mercy, embracing thy holy feet, and craving thy accuſtom'd pitty and compaſſion.

O merciful Lord! Hide not thy ſelf from me, ſhut not the door againſt me. Oh! grant one crum of comfort, one dram of devotion, to my ſad, and ſick, Soul, to my dry and deſolate Spirit.

2. *Our God is all to us, and in us, and the Author of all our goodneſs.*

I Am conſcious of my ingratitude againſt thee (*O ſupream Majeſty!*) *and my ſin is always before me*, and confounding me: But whither ſhould I retire my ſelf from thee? To whom ſhould I have recourſe but to thee?

Art not thou my *Father*, my *Father of mercies*, which have neither limits, nor meaſure? Art not thou my *Maker*, *my Preſerver*, *my Governor*, *my Deliverer*, *my King*, *my Paſtor*, *my Phyſician*, *my Prieſt*, *and my Sacrifice*?

If

If thou art not all this, and more, to me; and if I am nothing to thee; refuse me, reject me, and relinquish me, as a prey to be swallow'd up by thine enemies.

But it is time, (*O Lord!*) that Heaven, and Earth, take notice of, what thou art to me, and what I am to thee. It is time thou should'st enter into thy right; And I must now either give my self to thee, or thou must take me to thy self.

Not that I aspire to those excellent prerogatives of thy dearest servants: No (*my Lord!*) it suffices me to be in the out-rank of thy meanest slaves; to be stamp'd with thy mark, and link'd fast in thy chains, that I may never more have the power to fly from thee. O grant me this favour (*most merciful Father!*) Which thy dear Son has purchas'd for me, by the price of his death and Passion.

3. *We sin of our selves, but cannot arise from it without the Divine assistance.*

I Am fall'n without Thee by my own frailty; but can never hope to rise, but by thy mercy, (*O my Lord and only support!*) I am sick without Thee, but cannot be cur'd without Thee (*O my Heavenly Physician!*) I am dead without Thee, but can never be reviv'd but by Thee (*O life of my Soul!*) So true it is, that to make me come to thee, thou (*O most gracious Lord God!*) must first come to me.

O the admirable goodness of my loving Lord! Even this little, I am doing, is rather thine own work, than mine: 'Tis thou (*O my Lord!*

Lord!) who putt'ſt Repentance into my ſoul; Deſires into my heart; Sighs into my breaſt; Confeſſion into my mouth; Prayer into my lips; Remorſe into my memory; Reſolution of amendment into my will. 'Tis thou (*O gracious God*!) who chiefly act'ſt all this good in me, by me, and for me.

O my All! Do then all in me, what thou deſir'ſt. And particularly overwhelm (*I beſeech thee*) my whole interior with perfect Contrition; not coming from a ſlaviſh, and ſervil, fear, but from a faithful, and filial, love: Grant me a true, and intire, grief for having offended thee; not becauſe of thy Promiſes, or Threats; but becauſe thou art in thy ſelf good, amiable, adorable, and worthy of all love and honour.

4. *How great an Evil it is to deſtroy Gods Grace in our Souls by ſin.*

OH! if mercenary intereſt do's yet more move thee, as ſurely it ſeems to bear the greateſt ſway with thee, *my ſenſual, and ſinful, Soul*! For how hainouſly doſt thou take a ſmall injury, how deeply doſt thou reſent a little diſgrace, the loſs of a dear friend, of health, of honour, or the like temporal, and periſhable, commodities? Oh whence is it then, that thou ſo little apprehend'ſt thy loſs of Grace, and thy apparent, eminent, danger of eternal Damnation

Is it a ſmall matter to be Gods Enemy? To loſe the good will of Heaven? To deſtroy Gods Image? To cut up life root and branch? To ſide with the accurs'd Devils, (thy Creators ſworn Enemies?) to hatch Treaſon, and enter into a Conſpiracy with the damn'd? nay and to kill (as much as in thee lies) him, who by his own death gave thee life? O brutal, and unnatural, ingratitude!

Surely the *annihilating of Heaven*, Earth, Angels, Men, and all Nature, cannot be compar'd with this malicious, evil, and wilful, deſtruction of thy grace (*O Lord!*) in my Soul; Since the leaſt degree of a higher order ſurpaſſes the higheſt degree of the lower order. *O Eternal God!* What a Monſter have I been in Grace, what a prodigy in Nature; who have ſo little car'd to commit ſuch enormous Crimes?

But (*O my Lord!*) I will even now change my life; I here deteſt all Sin, I make a firm purpoſe of amendment, I have a full confidence in thee my Creator, a good will to make ſatisfaction, and a total reſignation to thy Divine pleaſure.

5. *The root and ſource of all our Sins is our perverted Will.*

I Am the woful Criminal, (*O juſt Judg of my Soul!*) and I will be alſo the accuſer and witneſs, the Advocate and Executioner in this Tribunal.

I ſum-

I ſummon you therefore; O deteſtable Pride! O abominable Envy! O execrable Avarice! O beaſtly Lubricity! and all you accurſed crew of Sins! how long will you reign on earth! how long will you diſpeople Gods inheritance! who brought you in amongſt Gods Children?

'Tis the perverted Will of man (*O dread Soveraign!*) which has done all theſe miſchiefs. Rectify (*O my Lord*, I beſeech thee) this my crooked Will, and murther theſe horrible monſters in me; and grant, that I may henceforth rather expoſe my body to a thouſand Deaths, than my Soul to deadly Sin.

Thy Saints will rejoyce (*O God!*) at my amendment; and thy Angels will make a Feaſt; but thy own ſentiment of joy will be infinite, becauſe thy love is infinite, which goes hand in hand with thy Eſſence, and comprehends all Love in ſupream eminency.

I will therefore expect from thee (*O heavenly Father!*) the exact remembrance; from thee (*my Redeemer!*) the perfect knowledg; from thee (*O holy Spirit!*) a true repentance; and from thee (*O Sacred Trinity!*) an intire Abſolution, and plenary Indulgence, for all my Iniquities.

6. *Our greateſt Sorrow is not equivalent to the greatneſs of our Sins.*

THe grief, I feel for my paſt Offences; the hatred, I have againſt each Sin at this

preſent; and the reſolution, I make to avoid all iniquity for the future, are not equivalent in me to their enormity. I therefore humbly crave (*O holy Lord God!*) that thou wilt accept thy own hatred againſt Sin for that, which I ſhould, and would, have; and inſtead of the Sorrow, I want, I offer that of thy Son, my ſweet Redeemer, with the Sacrifice of his immaculate Life, and innocent death.

And ſince I cannot be impeccable by Nature (*O my Lord!*) nor dare preſume to ask to be ſo by Grace; give me leave to proſtrate my ſelf before thy infinite bounty, and clemency, and to beg (by the merits of *Jeſus Chriſt*, thy dear Son, and by the deſires of thy eſſential love, the Bleſſed Holy Ghoſt) that tho' I may not be impeccable, yet I may never ſin more; and if I muſt ſometimes Sin thro' my frailty, yet I may never Sin mortally.

This I deſire (*O Lord!*) this thou demand'ſt, this thou command'ſt; O give me, what thou command'ſt; and command me, what thou pleaſeſt.

7. *An Act of perfect Contrition, which is elſewhere repeated, as being of great efficacy.*

O My good Lord Jeſu! who art the Lord of my Life, and ſhould'ſt be the love of my Soul, did I not, like an ungracious, and ungrateful, wretch, give my heart, and ſell my affection, to fond, frail, filthy, and fading, Creatures, and comforts; which are ſo far from affording

fording me either quiet of Mind, peace of Conſcience, purity of Soul, or perfection of Spirit (which my obligation, and vocation require of me;) that they leave me nothing, but trouble, confuſion, and remorſe, with a world of diſmal, and deſperate, thoughts, violent paſſions, and vicious Inclinations. Amidſt all which diſorders I find no other refuge, nor remedy, than to return to thee, *my true Center*! to convert my ſelf to thee, *my Soveraign Creator*! To caſt my ſelf at thy ſacred feet, *my ſweet Lord Jeſus*! and there with an humble, and contrite, ſpirit to ſue for Mercy, Remiſſion, Reconciliation.

O Heavenly Father! I confeſs, and acknowledg, my ingratitude, treachery, rebellion: And I am ſorry from the bottom of my heart, and ſoul, that ever I offended thee, who deſerv'ſt from me all poſſible love, honor, and obedience; beſeeching thee, as a guilty Criminal, to take compaſſion on thy poor, and penitent, Creature; and to forgive me the great, and grievous, tranſgreſſions, and offences, which I have committed againſt thy Divine bounty; as I do (for the love of thee, *my Lord and Maker*!) moſt freely forgive all thoſe, that have any way offended, diſtaſted, contriſtated, or ſcandaliz'd me; ſincerely knowing, that I deſerve no comfort from any creature, but all contempt, & confuſion, and not only to be troubl'd, and trampl'd on, by all on earth temporally, but even to be tormented by the Devils in Hell eternally.

Ah *Crucify'd Jeſu*! take pity on my Soul, for which thou pour'dſt forth thy Sacred Bloud, and gav'ſt up thy deareſt life on the Croſs. Alas! How ungrateful a Child have I been to offend ſo frequently, ſo hainouſly, ſo diſloyally, ſo loving, and liberal, a Father; ſo meek, and merciful, a Redeemer, and ſo ſweet, and ſoveraign, a Majeſty, who has always ſhew'd himſelf to be ſo benign, and bountiful, ſparing me in Sins, and expecting me to Repentance; wooing me to his love, and calling me to his ſervice by a thouſand means; all which I have either rejected, or neglected; and ſtill nevertheleſs continuing to me my life, time, and means to do Penance.

Oh, *my poor Soul*! How haſt thou been blinded, and bewitch'd, to leave the bread of Angels, and to feed on the husks of Swine; to abandon God, and all ſolid goodneſs, (on whom depends all thy hope, and happineſs, all thy quiet, content, and comfort, in time, and eternity) for trifling vanities, empty ſhadows, meer nothings?

O ſtrange folly and phrenſy! would I had never Sinn'd! and Oh, that I might never Sin more!

O my God! What have I done, and not done? would I had ſuffer'd on the Croſs (with thee, my ſweet Saviour, and for thy love) pains of body; pangs of ſoul, and even death it ſelf, when I thus grievouſly Sinn'd! And what can I ſay, or do more? I abhor, and deteſt, whatſoever I have done, ſaid, thought, or deſir'd, con-

trary to thy divine will, and liking. I renounce all company, and occaſions, which may induce me to offend thee. I caſt my ſelf at thy ſacred feet, to be thy faithful Bond-ſlave for ever I firmly reſolve to take up my Croſs, and carry it after thee (*Dear Jeſu!*) till death; and to do penance, and make ſatisfaction, for my paſt pride, pleaſure, and impiety: deſiring no more in this world, but to linger out my pilgrimage at the foot of the Croſs, like the *Penitent Magdalen*, in perpetual ſolitude, ſilence, and ſubmiſſion.

Good Jeſu! for thy infinite mercies ſake ſuffer not thy poor creature to be ſeparated from thee eternally. *O amiable Eternity! O Eternal amity of God!* Shall I leave, and loſe, thee for filthy pleaſures, frail creatures, fond friendſhips, fading honors.

No, my dear Lord! Be pleas'd rather to take my ſoul out of my body, than thy love out of my ſoul: Let me rather dy miſerably, than Sin mortally: Let me paſs on the reſt of my Pilgrimage in thy grace, and fear, that I may finiſh it in thy friendſhip, and favour.

Grant me this, I beſeech thee, *O meek and merciful Saviour!* by the merits of thy bitter death & paſſion; by the interceſſion of thy moſt bleſſed Mother, by the ſuffrages of all thy Holy Saints in Heaven, and happy Souls on earth: on all which relying, as on the Anchors of my hope; I abſolutely commit, and reſign, my ſelf to thy ſacred diſpoſition, and providence, for time, and Eternity; fully truſting, that thou

wilt mercifully pardon all my Sins, carefully aſſiſt me in all my Wants, and Weakneſſes; and in the end happily bring me to thy Eternal Bliſs, and Beatitude, by ſuch means, as thy Divine Wiſdom knows moſt expedient for me.

The Fifth Exerciſe.

Of ſubduing Senſualtiy to Reaſon.

1. *We deplore our proneneſs to Evil.*

MY *Spirit is willing* (*O moſt glorious, and gracious, Lord God!*) to ſerve thee, love thee, honor thee, and follow thee, *but my fleſh is weak*, frail, and refractory: I *do not, what I deſire* (*O my God!*) nor what thou demand'ſt; *But I act that, which I hate*, and what thou forbidd'ſt.

I feel (*O my Lord!*) *a law of ſenſuality, contradicting the law of my mind, captivating my reaſon*, clouding my judgment, and continually ſtriving to caſt me down head-long into ſin, and perdition.

Unhappy man that I am! Who will free me from this body of death? Ah! my brutiſh body! ah! my burdenſome fleſh! Thou art my dangerous, and deadly, enemy. 'Tis thy weight, that depreſſes my Soul: thy earth, that clogs, and corrupts, my air; thy contagion, and perverſity, which infects, and debaſes, my better part, and heavenly portion; thy ſenſuality

ality, which draws on, endangers, and almoſt deſtroys, my reaſon.

2. *A deteſtation of our Senſuality.*

AH *ſenſuality*! the ſource of all my miſery! how juſtly do I now hate thee? and willingly would I leave thee?

At my firſt acquaintance with thee, thou defil'dſt me with *Original Sin*: In my Infancy thou mad'ſt a *beaſt* of me: And now in my riper years thou ſtill purſu'ſt me, proclaim'ſt open war with me, blind'ſt my Underſtanding with darkneſs, ignorance, & errors, mak'ſt my Will refactory to good, & ready to all evil, diſtract'ſt My Memory with vain, and vile, fancies, and perpetually toſſeſt me to, and fro, between love, and hatred, joy, and grief, hope, and fear, and the reſt of thy numerous, and enormous, iraſcible, and concupiſcible, powers, and paſſions.

Ah me! how ſad is my eſtate? how deplorable my condition? Oh! how long (*Lord*!) muſt I dwell with theſe devils? how long muſt I endure the violence of theſe Paſſions?

O my Lord, my ſtrength, and my ſalvation! break theſe fetters for me! Command a calm (*O thou powerful Ruler of Sea and Winds*!) and appeaſe the ſurges of theſe my unmortify'd appetites: Oh! reſtore me to my ſelf again, reduce Reaſon to her loſt dominion in my Soul, and bring back me, thy poor Creature, to thee, her powerful Creator. O let

not this paſſenger periſh amidſt thoſe boyſterous billows, not ſuffer utter ſhipwrack in theſe fearful tempeſts,

I ſuffer violence (*O my Lord!*) anſwer for me: *the Companion, which thou haſt given me, has deceiv'd me.* Senſe has corrupted, & conquer'd, my Judgment. Oh! how am I dragg'd up and down by my all-maſtering appetites! commanded by my ſervants, & fetter'd by my ſlaves: O Tyranny! O indignity!

Ah my Soul! O noble ſpirit, fair as the Angels, form'd to thy Creators lovely reſemblance, ſtampt with his divine Character, and Heir apparent to his glorious Kingdom! To be thus ſubject to the baſe, and brutal, deſires of fleſh, and blood? O intolerable bondage! O unworthy ſervitude!

3. *An humble acknowledgment, and confeſſion, of our frailty, and miſery.*

O *Father of Mercies, and only Phyſician of my ſoul!* Thou art Almighty, and All mercy; and I am all weakneſs, and all miſery, There is no part left in my whole body, and ſoul, free from the infectious leproſy of Sin, and Senſuality.

All is out of order, (*O my Lord!*) I acknowledge it to my own ſhame, and confuſion; each ſenſe is gone aſtray, each member of my body is corrupted, and each power of my Soul is perverted.

My

My Underſtanding is obſcur'd with *ſelf-love*, my Memory diſtracted with *ſenſual objects*, my Will poſſeſs'd with *peeviſh inclinations*: My affections are vain, my paſſions violent, my diſpoſitions vitious: My body is burdenſom, my imagination troubleſom, my life irkſom.

Theſe are my Wounds (*O my heavenly Surgeon!*) O put to thy helping hand, I beſeech thee; ſee, ſear, and ſearch, them before the Gangren enters, and the Grief grows incurable! *My ſoul is ſick even to death; if thou wilt* (O my Lord!) *thou canſt both cleanſe*, and cure me.

To this end thou deſcend'ſt from *Jeruſalem* to *Jerico*, (*O pious Samaritan!*) from heaven to earth, (*O compaſſionate Saviour!*) where thou find'ſt me in this pitiful plight, ſore, beaten, wounded, half dead, and utterly deſpoil'd of all natural, and ſpiritual, riches, by Thieves, and Robbers; which are the Senſes of my Body, and the Faculties of my Soul: O paſs not by me (*ſweet Jeſu!*) but mercifully bind up my bleeding Wounds with the ſwathing bands of thy Death, and Paſſion; pour on them the wine of thy precious Blood, and ſupple them with the oyl of thy heavenly Grace.

4. *A firm Reſolution of a total Reformation of our lives, and manners.*

I Intend, *O my My Lord!* (ſtrengthen me in this hour;) I intend (*O ſweet Saviour!*) a total reformation of my life and manners; an entire

entire mortification of my corporal senses, and spiritual faculties; an absolute change in my whole man.

O grant me (*I beseech thee my loving Lord!*) the powerful assistance of thy special Grace, for the performance of this great, and good purpose.

Teach me now, (*O blessed Master!*) to live inwardly, piously, spiritually; as I lov'd formerly to live outwardly, vainly, sensually.

O let me henceforth yield to thy divine motion, obey thy call, imitate thy example, and follow thy thy will.

O let me nerer more act, or omit, any thing (be it never so little) for my own liking, but purely, and perfectly, for thy love.

5. *A desire of perfect Conformity, both in all our Actions, and in all our Senses, to our dear Sauiour.*

GRant (*O Good Jesu!*) that at each word of my mouth, at each glance of my eye, at each morsel, I eat, at each member, I move, at each inward, and outward, action, I undertake; I may first ask thy leave, and permission, and so do it, or leave accordingly, as thy inspiration allows me.

O that I could perform each natural, and necessary, work with an actual reflection on thy praise, and pleasure, and with a pure intention to be united to thee, *My Lord, and my Love.*

Thy

Thy outward Senſes (*O my ſweet Saviour!*) were exactly ſubject to thy Reaſon, and perfectly obedient, to thy ſacred Soul: O let mine be ſwallow'd up, I beſeech thee (*gracious Jeſu!*) and ſanctify'd by the merits of thine: Let me live, love, move, and make uſe of my ſenſes, purely, and only, in thee, for thee, and by thee.

Thy ſacred Hands (*O holy Jeſu!*) were harſhly nail'd to the tree of the Croſs; preſerve mine, I beſeech thee, from all ſinful touching.

Thy bleſſed Feet were likewiſe pierc'd, and faſtn'd to the ſame: O fix my ſteps, that I run not to evil actions, direct them in thy paths, and make me ſpeedy in all works concerning thy honor, and the aſſiſtance of my neighbor.

Thy holy Mouth was free from guile, full of Wiſdom: put thy Words (*ſweet Jeſu!*) into mine, let it always ſpeak of thy love, and only ſing thy praiſes.

Thy divine Ears were fill'd with blaſphemies, and deriſions: Let not mine be open to hear vanities, and detractions.

Thy ſweet Eyes pour'd out flouds of tears for me: O give to mine tears of compaſſion for thy Sufferings, and of compunction for my own Sins.

Thy Taſt was tormented with the noyſom potion of Gall, and Vinegar: O take from me, *I beſeech* thee, all deſire of delicacies: let me not eat, or drink, but for meer ſuſtenance, and neceſſity.

Thy

Thy whole Humanity (*O gracious Jeſu!*) was martyr'd, and murther'd: O grant, that I may be truly, and totally, mortify'd; Let me not ſee, feel, hear, taſt, ſmell, eat, drink, do any thing, or make uſe of any thing, as following my own guſt, ſenſuality, and ſelf-ſeeking; but in pure conformity to thy divine Will, and Pleaſure.

6. *Petitions for the Conformity of our whole inward man to our Lord and Saviour.*

O *Merciful Redeemer!* how great, and grievous, were the inward ſufferings of thy holy Soul? O for thoſe thy ſorrows, and thy tender mercies ſake, cleanſe, cure, inlighten, inform, reform, and transform, all my inward man.

O permit not my *Underſtanding*, (where the knowledg of thy greatneſs, and goodneſs, ſhould be only ſeated) to be overſpread with ignorance and errour.

Let not my *Memory*, which ſhould be totally taken up with thee, be ſtuff'd with vain fancies, or impertinent curioſities.

Let not my *Will*, which thou gav'ſt me to deſire, and love, thee (*O my only Lord, and Love!*) above all thy creatures, be inſlav'd to any inferior affection.

Repair (*O gracious Redeemer!*) this lively image of the lovely Trinity, which is almoſt defac'd by my brutiſh Senſuality. Grant (*O dear*

dear Saviour!) that my *Underſtanding*, *Will*, *and Memory*, may be inceſſantly buſy'd in knowing, loving, and remembring thee; and that they may forget, and forgo, all other Objects, but only in thee, and for thee.

7. *An abſolute Diſengagement of our ſelves from created objects; and Adheſion to the Divinity.*

O that my heart were perfectly diſ-ingag'd from the love of all Creatures! Drain it, (*ſweet Jeſu!*) and deliver it from all forreign, and domeſtic, *Affection*; and fill it up again with thine only, that it may never love, deſire, nor will any thing, but thee alone, *O my Lord, my Love, and my All!*

O that my *Will* were conformable to thine, without any reſervation, or retraction! Take it to thee (*Dear Lord!*) freely, and fully, for time, and eternity: I will have no will, but thine; diſpoſe of me, as thou pleaſeſt, both here, and hereafter.

O that my *Memory* were diſincumber'd from all imaginations, and purg'd from all impreſſions, but of thee only! Empty it (*O thou only amiable Object of my ſoul!*) and then repleniſh it with ſuch holy, and heavenly, notions, as may beſt pleaſe thy divine Majeſty.

O that my *Underſtanding* were imbu'd with ſome meaſure of the knowledge of thy Divinity! O *my Lord, infinit in goodneſs, dreadful in Majeſty, and unſpeakable in all perfection*; O my great,

great, gracious, and glorious God, quicken it, ſharpen it, elevate it, and illuminate it; that knowing thee, I may not chooſe, but love thee; and that knowing, and loving, thee, I may be eternally happy.

Behold (*Lord!*) I make an abſolute divorce with all *ſelf-love*, *ſenſuality*, and *affection* to creatures; and give thee my ſelf by an irrevocable donation.

Behold (*Lord!*) the keys, the lodging, the treaſure, and the Maſter, proſtrate at thy ſacred feet; Enter freely, poſſeſs all fully, diſpoſe univerſally, and command abſolutly. Put me, where thou wilt, give me, what thou wilt, treat me, as thou wilt; thine I am, (*O my Lord, my Love, and my All!*) for time, and Eternity.

The Sixth Exerciſe.

Of Mortification, and perfect Abnegation.

1. *If we will be Chriſt's true Diſciples, we muſt renounce all, deny our ſelves; take up our croſſes, and follow him.*

O *Eternal, and ever bleſſed Lord God!* thou haſt fram'd me of ſoul, and body, and fitted me with faculties, proportionable to attain the end of my Creation, which is to love thee intirely, and to live with thee eternally.

nally. But alas! how far am I from obſerving this thy bleſſed, and beautiful, order?

Thou (*O Lord!*) gav'ſt me a *Soul*, to bear all the ſway in my body; *Reaſon*, to have the chief regency in my Soul; thy Law, to be the guide of my *Reaſon*; and thy ſelf, to be the ſole mover, and governor, of my *whole man.*

But oh! how have I wilfully croſs'd thy ſacred deſign? contradicted thy intention, and ſwerv'd from this perfection? My body is all brutiſh, my ſoul all animal, and my reaſon all ſenſual. I am all blindneſs, ſelf love, and immortification.

Yet I know well, and thou (*O eternal verity!*) haſt expreſly told me, that, unleſs I renounce all, deny my ſelf, *take up my Croſs, and follow thee*, I can never become thy true Diſciple.

Ah, harſh words to my carnal ears! *If thou wilt be my Diſciple, deny thy ſelf; If thou wilt be perfect, ſell all, give away all, reform all, renounce all, relinquiſh all: If thou wilt poſſeſs life eternal, contemn this life temporal: If thou wilt be exalted in Heaven, humble thy ſelf in the world: If thou wilt wear a Crown with me, bear thy Croſs with me.* But (*O my ſoul!*) how wilt thou brook that more diſmal ſentence, *Depart from me, thou accurs'd, into eternal fire?*

Wherefore, (*O my Lord, my Love, and my All!*) Since thou haſt taught me theſe things by thy Sacred Word, and ſhew'd them by thy holy Example: and thou art *The Way, the Truth, and the life*; Grant, (*O infallible Truth!*) that

that I may couragiouſly walk in this perfect *Way*, that ſo I may happily come to thee, the only true, and eternal, *life*, and *love*, of my Soul.

2. *We muſt leave all things, to find one thing, which is all in all.*

WHat dread'ſt thou (*O my fearful* and *faithleſs Heart*) Behold, Chriſt, thy King, and Captain, is march'd on before thee; take up thy Croſs, and travel after him: he leads thee to a Kingdom: Heaven is worth thy pains, O take courage to mortify thy ſelf, deny thy ſelf, and dy to thy ſelf, that thou may'ſt live to *Jeſus*, and with *Jeſus*, eternally.

Learn (*O my ſoul!*) this ſhort, and ſecure, leſſon: *Leave all things, and thou ſhalt find one thing, which is all in all.* Take courage, and fight valiantly againſt thy own bad nature: pray, ſuffer, ſtoop, bear repugnances, ſwallow down contradictions, digeſt injuries: *The Kingdom of Heaven ſuffers violence*: The end, thou aim'ſt at, is *Perfection*; the reward of thy Conqueſt is *Eternal Love*, eternal *Life*, eternal *Happineſs*.

Behold, (*O my Lord, my ſtrength, and my Salvation!*) I am fully reſolv'd to lay the ax to the root of this wicked tree. Help me, I beſeech thee, with thy Grace from above, that I may hew my ſelf out of my ſelf; that I may kill, crucify, and mortify, my inveigling ſenſuality, cut off my evil inclinations, rectify my diſorder'd paſſions, and root out each Thought,

or

or Desire, which tends not directly to thy Honor, Will, and Love, (*O my Lord and my God!*)

3. *We can never love God, unless we hate our Selves.*

I Know (*Lord!*) that it is to little purpose to study *Perfection* without the practice of *Mortification*: I confess, I can never *love* thee truly, unless I hate my self really: such is the *Antipathy* beeween Self-love, and thy holy Affection. Ah! How can a Spirit, distracted with contrary Inclinations, be freely, and fully, vacant to thy Divine Contemplation? Put therefore, I beseech thee, a Sluce to my unmortify'd Passions; put a bound to my deprav'd Heart; and powerfully keep back those innumerous Concupiscences, and corrupt Imaginations, violently succeeding each other; that my united Affections may intend thee only, the only Object of all Happiness.

Gather (*O my Lord!*) the dispers'd Forces of my Soul from all multiplicity of worldly Affections to the Union of thy only Love.

Keep, I beseech thee, my Understanding, Will, Memory, Imagination, and all my inward, and outward, Senses, from romming abroad; that carefully attending, and entertaining, thy divine presence in my Soul, I may attain true introversion, simplification, and union of my Spirit with thine.

Reform (*O my Lord!*) all the natural corruptions of my outward man, and redress all the spiritual infirmities of my inward man; destroy and disperse all internal, and external, enemies, and opposers, of thy holy love; possess me perfectly; and dispose of me entirely according to thy Divine will and pleasure.

4. *A firm Resolution of mortifying our exterior Sensuality.*

TO this end, (O bless my weak endeavors, *almighty, and al-merciful Lord God!*) I will subtract all superfluities from my body, and accustom it to all sorts of sufferings; that so I may fit it up for thee, (*O holy!*) who dwell'st not with them, that are sensual, and subject to Sin.

Alas! I have not yet resisted to the effusion of my blood; and should I spill each drop of blood in my body in this holy quarrel; how little ought I to regard it in respect of the great good, I expect?

I will therefore crucify thee, (*O my flesh!*) with all thy concupiscences. I will mortify my outward Senses, the windows, by which death steals into my Soul, the hinderers of my hearts tranquillity, the destroyers of true devotion, the dispersers of inward recollection, and the utter ruiners of all the good desires, which I conceive, and kindle, in my prayers; Ah how soon is this divine fire cool'd, and quench'd, not only by Sin, but also by the distracting images of outward Objects?

I will

I will keep a ſpecial, and ſtrict, watch over my Tongue, on which depends my ſpiritual life or death; and cheriſh thee (*O beloved Silence!*) which art the key of piety, the keeper of innocence, and the preſerver of purity.

I will trample down my inferior Nature with all its evil affections, and motions, of love, hatred, joy, ſadneſs, deſire, fear, hope, anger, *&c.* I will order, diſpoſe, and direct, it according to the Laws of reaſon, and thy divine inſpirations (*O my Lord and my God!*) Grant me courage, I beſeech thee, to quell and curb this moſt dangerous, and my greateſt, enemy, which is the ſource of all my miſeries, the Citadel, from whence Sin aſſails me, and Satan fetches his forces to fight againſt me: Grant (*Good Lord!*) that I may never yield to this wicked *Eve*, perſwading *Adam* (my Superior Will) to eat the forbidden Fruit, (to conſent to unlawful Pleaſures.)

This is the chief Exerciſe of God's *Children, not to be carry'd away with Affections of Fleſh and Blood, but to conduct themſelves according to* God's *Spirit: Therefore every one muſt ſtrive to know his own Natural Inclinations, and then imploy all his Forces, and apply all his Prayers, and Spiritual Exerciſes, to quell them.*

O that I could tame theſe cruel Beaſts, my Natural Paſſions! How ſoon ſhould I be Maſter of all Moral Virtues?

O that I could ſo *till* this Vineyard, ſo *delve* this Garden, ſo purge it from all ill Weeds of Affection, and prune all ſuperfluous Surges and

Shoots of paſſions, that the Seed of thy Grace (*O Heavenly Husband-man!*) might only there take root, and increaſe.

5. *The ſame Reſolution of mortifying our Intirior Man.*

I Will alſo mortify my Superior, and Rational, Part, with all the curious, and fruitleſs, Speculations of my *Underſtanding*, all Conceits of Self-wiſdom, natural Prudence, proper Judgment, and good liking of my own Proceedings: All vain and fooliſh Reflexions of my *Memory*; and all petty deſires, and Affections, of my *Will*, which relate not to thee, the only Object, and *Lord* of my Love.

I am reſolv'd (*O my Lord!*) to nip off each budding Paſſion, as ſoon as it peeps up in my Soul, to trouble it in its true Repoſe, to hinder its Liberty, and bend its Tendency to thy Love.

I will (by thy Gracious Aſſiſtance) proceed faithfully, and ſincerely, in the Hatred, Denial, and Mortification, of my *ſelf*, and in the proſecution of thy *Divine Love*. And in order to this only end, and aim, I make in thy Preſence, and from the very bottom of my Heart, and Soul, theſe particular Acts following.

I renounce, (*O my Lord!*) for the pure Love of thee, all Affection to worldly things. Give them to me (*O gracious God!*) or take them from me, as beſt likes thy Divine Majeſty. I reſign up all my Intereſt in any thing, tho' never ſo near, and dear, to me. Behold (*O my Lord*

and

and Lover!) I uncloath my Soul from all Affections whatsoever to Creatures, and desire nothing, but thy self alone. *O happy Nakedness, O rich Poverty of Spirit, O pure Obedience to the Divine Will in all things!* Be Thou my Heart's Delight, my whole Pleasure, and Patrimony.

6. An absolute Renunciation of all Selfishness.

I Renounce all *self-seeking.* Ah my corrupt nature, I abhor thee! *Adieu* all *privat interest*, profit, praise, and preferment! I will henceforth perform all my actions, and exercises (*O my Lord God!*) for thy only pure and perfect love, I will seek to please, and praise, thee with an inward, ardent, and amorous, affection for thy self only, and not for thy gifts or graces.

I renounce all *Sensuality*; whether it be in Meat, Drink, Sleep, Apparel, curiosity of my five Senses, or any thing else whatsoever. (*O my Lord!*) I will make no other use of any of thy Creatures, than I am absolutly compell'd to by necessity of Nature. I look for no solace, but from thee alone (*my only comfort and content!*)

I renounce all *disorder'd love* to any worldly Person. No favour, or friendship (*O my only amiable Lord God!*) no greatness, or goodness, of any one shall make me swerve from my exact duty tow'rds Thee. No carnal affection to kindred, No tenderness of amity, no privat, or public, respect, No connivance, or correspondence,

respondence, shall make me partial in the reproof of Vice, or praise of Virtue. O take up my whole Heart with thy holy Love; that thy image, and perpetual memory, may blot out all species of forreign objects.

I renounce all vain, vicious, idle, and unprofitable, thoughts, fancies, and imaginations. O let my mind not only yield no consent, but no entrance to them! O let me never more contristat thy holy Spirit with these Vanities; nor hinder my souls advancement, and union with thee, by these divertisements. I will henceforth compel my heart to some good employment: I will no longer permit it to wander and waste it self in any idle, and superfluous, Curiosities. No (*my Lord and Saviour!*) thy bitter, and blessed, Passion, thy blessings, and benefits, shall be the continual care of my interior. *O what have I to do with transitory things, who am made for eternity!*

I renounce all care, and solicitude, which necessity, obedience, and charity, do not oblige me to. No natural passions of joy, sorrow, hope, fear, love, hatred, anger, or shamefatness, shall make any impression in this heart of mine, which is pre-ingag'd in thy affection, seal'd up, and setl'd in thy contemplation. No pretext of lawfulness, nor shew of fittingness, nor conceit of compassion, nor excuse of necessity, shall procure the admittance of such Passions into my Soul; as may any way distract, darken, or dull, the Point of my Affection, and Devotion, towards thee (*my only Lord and Love!*)

I re-

I renounce all Bitterneſs of Heart againſt any one. Is he good? be thou eternally prais'd in him, and by him (O *bountiful Beſtower of all Bleſſings* !) Is he wicked? Correct him (O *merciful Creator* !) comfort, encourage, and raiſe him to Amendment. Has he offended, affronted, injur'd, or ſleighted, me? I deſerve (O *great God!*) to be trodden on by all Creatures; and therefore I freely forgive him for the paſt, and give him free Leave to add Stripes to his Injuries for the future. Am I deny'd the grant of my moſt lawful, and juſt, Demands? Thou beſt know'ſt (O *Eternal Wiſdom* !) what is beſt for my State, and Condition: O deny not thy Love to my Soul, and let me be refus'd in all other my Requeſts whatſoever.

I renounce all Vain-glory, all Self-liking, and Pride, which may ariſe from Worldly Praiſes, all Delight, ſpringing from any Gift of Nature, or Grace, which is in me. *Not to me*, (Lord!) *but to thy Holy Name, be given all Honor and Glory.* Alas! what am I? what have I? what can I? All is thine (O *bountiful Lord God!*) Nothing is mine, but Sin; and therefore I deſerve only Shame, and Confuſion.

7. *More Acts of Renunciation of our own Wills, even in the moſt Spiritual Matters.*

I Renounce all deſire of Delight in my Devotions, all ſenſible Guſts of grace, and all Sweetneſſes, and Solaces, in the inferior Faculties of my Soul. *Ah my Heart!* what is this

to thee? follow thou thy Saviour. Thou seek'st thy Crucify'd *Jesus*: This is not he, but his Gifts. *O my Lord!* it is thy self, I seek, and sigh after: If thou send'st me Comforts for the Encouragement of my Weakness, be thou ever prais'd: For thou do'st like a most benign, and bountiful, *God*. If thou with-draw'st them, still bless'd be thy Providence, which has secret, and several, ways of conducting Souls to thy self; and if thou wilt make trial of my fidelity, by permitting me to be dull, dry, and desolat, in my devotions, be thou equally and eternally, bless'd.

I renounce all scrupulosity of Conscience, which reflects any way on the least diffidence, or distrust, in thy mercy. I am a Sinner (*O Jesu!*) but thou art a *Saviour*. I have great reason to dread thy Justice; but greater to hope in thy *Goodness*. Heaven and Earth shall sooner fail, than my Confidence in thee (*my merciful, Maker!*) If thou kill'st me, I will trust in thee. And if I had formerly hated thee, and betray'd thee, as *Judas* did, I would now with penitent *Magdalen* run to thy blessed feet, weep, and bemoan my misery, and hope to obtain thy mercy.

And finally (*O my Lord!*) I absolutely, entirely, and irrevocably, renounce my whole *Will* in all things, and totally resign, whatsoever any way concerns me, to thy holy will, and pleasure. I offer up to thee the full sacrifice, both principal, and accessary, of all, that (by thy gift and grace) I am, have, and can;

my ſelf, goods, graces, body, ſoul, ſenſes, heart, will, all. I leave no right or title to any *ſelfiſhneſs* in any thing whatſoever: I am no more *my ſelf*, but *thy ſlave*. O Lord, *Not my will, but thine be done* for time, and eternity. O let me will, what thou wilt; or not will at all. Let all my deſires be involuntary, if they ſwerve never ſo little from thy divine pleaſure. *Dy ſelf will: Live Jeſus, my Lord, my Love, my All.*

The Seventh Exerciſe.

Of Conformity to Chriſt Crucify'd.

1. *Ardent wiſhes, and Deſires, of perfect Conformity to Chriſt our Saviour.*

CRucify'd JESU! Thou only Lord of my life, life of my love, and love of my ſoul! O that I could reform my life, deiform my love, and conform my ſoul to thee, the abſolute pattern of all perfection.

O that I could imprint thy lively, and lovely, image in my Heart! faſten all my affections, and imperfections, to thy ſacred Croſs, drown all my deſires, and defects, in thy dear Wounds, put off my ſelf totally, and put thee on entirely, *O ſacred humanity, O my ſuffering Saviour!*

O that I could perfectly imitate thee, the pure exemplar of all Virtues! that I could

give

give up my whole self to thee by an act of irrevocable donation, as thou demand'st, and command'st.

But alas! I am yet (*O my Jesu!*) all self-love, sin, and sensuality. I acknowledg, (*O my Lord!*) what I have, and what I want; I know, what I desire, and what I deserve. I confess, I am wounded, I am wicked, I am wretched, and I tremblingly come to thee, my heavenly Physician, to be cur'd, converted, comforted.

O sweet Saviour! for thy mercies sake, and for thy passions sake, forget, and forgive, what I have been, pity, what I am, satisfy, for what I deserve, and supply, what I desire.

2. We cast our selves at our Saviours Feet, where we beg Humility.

BEhold (*most merciful Jesu!*) I first cast my self at thy sacred *Feet*, pierc'd and fasten'd to the cruel Cross for my trangressions. *Pierce my flesh* (O my Lord) *with thy fear*, and fasten my soul to thy love. O let not pride, and presumption, nestle any longer in that heart, which thou (*O meek Saviour!*) lov'st so tenderly, and hast redeem'd at so dear a rate. O my vain-glory, and arrogance, what have I to do with you? how much do I now detest you? Wash off these stains (*O Jesu!*) from my poor soul in these sweet streams, flowing from thy wounded *Feet*. O drown these my imperfections in these sacred Seas of piety.

Give

Give me (*O gracious Lord!*) such true humility of Spirit, that I may perfectly perceive the Abiss of my own nothing, and naughtiness, and rightly conceive the immensity of thy greatness, and goodness, whereby I may depress my self unfeign'dly, and exalt thee only in my soul. Let me be content to be contemn'd by all Creatures, desire to be despis'd, be willing to be troden on, as dirt, and dust; and the very out-cast of the whole world: O let me really hate all honor, and humbly pronounce with mouth, and mind; *I am nothing, have nothing, deserve nothing, desire nothing, but only to please thee perfectly,* (my Jesu!) *praise thee perpetually, love thee purely, and live with thee eternally.*

3. *Beford the same Wounds of our Saviour's Feet we beg the Virtues of Obedience, Patience, Silence.*

GRant me also, *Good Jesu!* by the Merits of these thy Wounds the Virtue of perfect Obedience. O let me never tire in trampling down Self-will, in forsaking my own Sense, in subduing Self-judgment, in submitting my Spirit inwardly to thy Inspirations, and outwardly not only to my Superior's Injunctions, but even to the Commands of all thy Creatures. O let me have no Propriety, Affection, or Affectation, in my own proceedings; but wholly mind thy holy pleasure in all things.

1. Let

Let me lay down all my desires at thy Sacred *Feet* (*O my Jesu*) saying, *Lord, what wilt thou have me to do?* So transforming my *Will* into thine, by an absolute forsaking, denying, and annihilating my whole self.

Let me receive (*O my Saviour!*) as from thy secret Providence, and Permission, not only patiently, but thankfully, all Pain, all Poverty, all Shame, all Sickness, and all Sufferings whatsoever; acknowledging, that I truly deserve worse, and desiring willingly to endure more, that so I may have a more perfect Resemblance with thee, (*my Crucify'd Lord!*)

Let me learn, (*O my Lord!*) by thy bless'd Example the holy Lesson of discreet Silence, not only from ill, and idle, Talk, but even from all needless, and unprofitable, Discourses: Let me rather edify by the Purity of my Life, and Conversation, than by multiplicity of Words, and Conceptions.

O give me (*sweet Jesu*) a free, and frequent, Access to thy Sacred *Feet*, during the whole course of my Life; and a sure Comfort in them at the hour of my Death.

4. *Petitions for several Vertues before the Right Hand of our Crucify'd Redeemer.*

FRom thy blessed *Feet* (*O my dear Lord!*) I raise my humble devotion to thy all-holy *Hands*: and beg leave to cast into the sweet Fountain, issuing from thy powerful right Palm, my manifold Sins of Malice, and Injustice; with all my faults of Hypocrisy, and Ingratitude, Falshood,

Falshood, and Infidelity, Rancor, and Revenge.

Renew, (O *Lord God!*) a right spirit within my bowels! Let exact Justice be the square of all my actions; Truth the touch-stone of my words; and Sincerity the subject of my thoughts.

Let me be punctual in performing my duty to thee, zealous in punishing my self, and charitable in compassionating my neighbor. Let me ever yield first to thy *Sacred Majesty* all honor, and glory, reverence, and respect, praise, and love, gratitude, and obedience, with my whole heart, soul, and strength; next to my *Superiors*, *equals*, and *inferiors*; and lastly, to my own *body*, *soul*, and *senses*, that, which is my duty, and each one of their respective dues. O let me fully perform, what I am bound to, carefully eschew, what is forbidden me, and uprightly walk according to my calling.

O let me never presume to slight, scorn, suspect, judg, or condemn, any person; but sincerely serve, succour, and seek the temporal and spiritual good of all men whatsoever, even of my profess'd, and most peevish, Enemies.

Lord Jesu! give me grace to imitate thy Virtues, to be grateful for thy Gifts, and to make use of thy Goodness, in order to my souls advancement in the way of thy dear love, and desir'd union with thy Divine Majesty.

5. *Other Petitions, before the Left-hand*

AND in the Sacred wound of thy Left-hand I humbly bury all my offences of Negligence, Tepidity, Sluggishness, Cowardice, and Pusillanimity; all my Covetous desires, all Impurity, and all Intemperance. Purge me (O *my powerful Lord*!) purify me (O *my merciful Saviour*!) Give strength, comfort, and courage, to my feeble, and frail, nature, that I may pass undauntedly thro' all difficulties, and dangers, to come to thee, and to repose in thee, the only center of my desires.

Grant me (O *my Lord*!) Chastity of body, and Cleanness of heart; Temperance in my appetites, and Sobriety in my senses; Gravity in my deportment, and Moderation in all my proceedings; that nothing may displease thee in my soul, nor dissolve the sacred knot, wherewith thou hast fastn'd me to thee.

Give me also (O *Jesu, my Lord*!) perfect Poverty of spirit. O permit not my soul, design'd to enjoy thee (her only solid and satiating object) to be intangled with the least affection to the poor, and perishable, trifles of this world. Behold, I cast my self, uncloath'd from all creatures, into thy naked embraces (O *crucify'd Saviour*!) I desire to embrace nothing in my folded arms, but a breast, burning with desires to please thee (*my Redeemer*!) and a heart, melting away in thy love. I make choice of thy bare Cross (O *Christ*!) for my best inheritance; I stretch out my open'd Bosom

to

to meet thy holy and heavenly Carreſſes. O let me never more be unclaſp'd from thy bleſſed Breaſt. Be thou (O *my great-little naked-Jeſu!*) my reſt, during the ſhort time of my life; & my refuge at the dreadful hour of my death.

6. *More humble Petitions before the Sacred Head and Face of our Crucify'd Saviour.*

AND now, (O *merciful Saviour!*) I humbly convert my eyes, and contemplation, to thy ſacred *Head*, crown'd with thorns, and thy divine *Face*, all beſmear'd with gore, and ſpittle, for my ſake: Here, I implore ſtrength, (O *Jeſu!*) for the weakneſſes of my head, and pardon for the wickedneſſes of my Wits, and Senſes. (O *my Lord!*) I deſire to bury in theſe thy innumerable Wounds the enormous number of my iniquities: and I beſeech thee, for theſe thy ſufferings ſake, to adorn my weak capacity with ſo much ſolid Wiſdom, as may fitly ſuit with my condition. O let me never think, ſpeak, or act, any thing, which is not ſeaſon'd with the ſalt of Diſcretion! Let me ſeriouſly weigh each circumſtance, and patiently wait thy leave, and leaſure, before *I* leap into any work.

Enlighten me, to ſee cleerly thy will, and pleaſure, and impower me, exactly to fulfil, and follow it: Open the eyes of my Underſtanding, to behold my own baſeneſs, and wickedneſs, and give me thy gracious aſſiſtance, to reform it: Help me to frame a right judgment of the real vileneſs and vanity of all tranſitory

ſitory things, and endue my heart with courage to contemn them.

Inebriate my Affection (O *amiable Jeſu*!) with the ſweetneſs of thy love, and let all worldly ſolaces ſavor of bitterneſs to my ſoul. Let me be deaf, blind, and dumb, to all things, which are not thy ſelf, O *my crucify'd Saviour*!

Let me prudently diſcern, and piouſly perform, each parcel of my duty in its due circumſtance of time, place, order, meaſure, and manner. Let that holy, and innocent, Simplicity (which is the Virtue of thy Saints) ſhine in all my actions. Let me not be curious to know much, but careful to practiſe much, and cordial to love thee much (O *my only Lord and love*!)

Cleanſe my Will from all ſelf-ſeeking; Keep my Memory from all ſuperfluities; Cloſe up my Senſes from all vanities; that my happy ſoul, ſeparated from all ſenſible images, may quietly tend to thee only, ſweetly repoſe in thee, and continually enjoy thy bleſs'd preſence.

O let thy pure, and perfect, love (*O Dear Lord Jeſu*!) be the faithful Sentinel over all my proceedings; that no forreign affection, no ſiniſter intention, no ſelf-liking, or ſelf-ſeeking, may ſteal into my heart, and defraud, or diſturb, its happy enjoyment of thee, and holy *unity* with thy divine Spirit.

Grant, (O *my Lord*!) that I may prudently turn all good events, and all bad accidents, to my ſpiritual profit by reflecting, wherefore they

they befall me, of what they warn me, and how far they concern me. Let me learn thereby gratitude to thy Goodneſs, fervor in Prayer, contempt of my ſelf, humility of ſpirit, care of my actions, reſignation to thy will, amendment of my life, or what elſe thy holy Spirit ſhall pleaſe to intimate by theſe fatherly viſitations.

O ſacred *Head* of my crucify'd Saviour! be thou my certain ſuccour, during my lifes conflict; and my ſure place of retreat in my laſt agony of Death.

7. *And finally Ardent Petitions before the Heart of* JESUS, *wounded with a Lance.*

AND laſtly, I reverently approach to thy dear *Heart*, (O *amiable Lord Jeſu!*) open'd with a cruel Lance in the ſight of thy bleſs'd Mother, and thy belov'd Diſciple, for the love of my Soul, (O *my Jeſu!*) I here implore thy pardon for all my perverſe affections, and irregular appetites.

Give me thy leave (O *my loving Lord!*) to creep into this ſweet *hole of the rock*, this ſacred *cleft of the wall*, this unlock'd cloſet of heavenly treaſures, this ſaving *Ark* of the *New-Teſtament*; and *ſhut thou* (O *Jeſu!*) *the door from without*; that free from the deluges of all wickedneſs, and dangers of the World, Fleſh, and Devil, I may *ſit ſolitarily, ſilently*, and *ſweetly, hearkning to thy divine whiſpers* in my *elevated* Soul.

Purge all my impurities (O *my dear Saviour!*) in the precious Blood, ſtreaming from

thy wounded ſide, and repleniſh my heart with thy perfect love! Oh! drown me, wound me, burn me, and conſume me, in thy divine flames of affection; that I may love thee ſtrongly, purely, perfectly, perſeverantly.

O grant, that I may leave all things with alacrity for thee (*my belov'd Jeſu!*) tho' never ſo great; loath all things joyfully for thy love, tho' never ſo good; do all things contentedly for thy honor, tho' never ſo hard; ſuffer all things patiently for thy ſake, tho' never ſo painful; and to perſevere conſtantly in my pious practices for the ſole ſatisfaction of thy holy Will, and the accompliſhment of thy bleſs'd pleaſure.

O let me be inceſſantly calling, and knocking, at this ſacred gate of Mercy: Let me be ſtill ſighing, and ſeeking after thee, (*my Jeſus, my Saviour, my Lord, and my Love!*) Let me be always thinking, ever talking, and perpetually tending to unite my heart to thine, to conform it to thine, transform it into thine, that ſo I may be all thine, and thou all mine, for time, and eternity. Grant alſo, (*dear Jeſu!*) that I may truly love all others in thee, and for thee. O inflame my Charity, quicken my Faith, rectify my intentions, ſtrengthen my confidence in thee, deſtroy all complacency in my ſelf, eſtabliſh me in all theſe my good purpoſes and let me be as often minded of my now-promis'd duty, and encourag'd to proceed forwards in the path of perfection, as I ſhall behold the ſacred image of thy crucify'd humanity.

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Elevate my desirous Soul to thy self, (O *Jesu my Lord*,) above all chances, changes, and creatures. Oh! let it be so totally attentive to thy presence, so intirely taken up in thy contemplation, and so wholly absorpt in thy love; that no outward objects may touch or trouble it, no inferior cares, or thoughts, may intangle it, nothing may impead the free intercourse of thy heavenly friendship, nothing may stop the sweet influence of thy divine graces, or any way interrupt its happy, quiet, and holy, tranquillity.

O dear, and open'd, *Heart* of my dying Lord Jesus! be thou my sweet comfort, during this lifes pilgrimage; and my sure Sanctuary in its last period.

The Eighth Exercise.

Of Perfect Union with GOD.

1. *Our Soul seeks nothing, but* God's *lovely Presence, and desires nothing, but the Presence of his Love.*

O Infinit, immense, and unmeasurable, abyss of all bounty! O ever-flowing Fountain of Mercy! O undrainable Sea of love! O my Lord, my Soveraign, my Saviour, and my Sanctifyer! Behold I return into thee, the sweet source of my beginning; I

run into thee, the gracious Preserver of my being; and I desire to rest in thee, the only hope of my Souls happiness.

Be thou henceforth (O *my Creator!*) the sole subject of my thoughts, and the only Object of my love: Be thou, O *God of my heart, Heart of my life, Life of my soul, and Soul of my Love!* my part, and my inheritance, for ever: I chuse thee only, I offer up my self wholly, I consecrate my self heartily, and dedicate my self eternally, to thy love, honor, and service.

Ah, good God! where dwell'st thou? which is the pleasent place of thy aboad? (O *King of Glory, and Comforter of my Soul!*) I seek nothing, but thy lovely presence, I desire nothing, but the presence of thy love. My soul sighs to see thee, my heart covets to have thee, my love longs to enjoy thee, and I can expect no perfect content, till I am totally united to thee.

If I now beg a glimpse of thy divine face, (O *my glorious Lord!*) then a drop of thy heavenly grace, and afterwards a dram of thy dear affection; Yet in all this it is thy self (O *sweet God!*) which I demand: thy whole self is the only satiating object of my boundless desires, and unlimited affections.

2. *Fervent Acts of Love and Affection.*

I Desire to love thee (O *only amiable Lord God!*) by all means, and beyond all measure, til I am totally transform'd into thee by love; O do thou freely, and fully, possess my spirit, guide

guide it, govern it, enlighten it, inflame it, elevate it, inform it, and tranſport it, how and when thou pleaſeſt.

Oh! Let all adulterate love be quite baniſh'd, all multiplicity vaniſh away, and all impurity, and ſelf-ſeeking, be ſwallow'd up: Let thy love be my light, my liberty, my life!

Lord, I deſire but two things in this world: To love, ſee, taſt, and enjoy, thee, *My beſt belov'd*; and to be humbl'd, deſpis'd, rejected, and eſteem'd a reprobate, for thy love.

O ſweet life! O loving Jeſu! what a heav'n, what a happineſs is it to love thee? O how lovely, how loving, and yet how little lov'd is my God?

O ſource of all goodneſs, and center of all good Souls! What is the greateſt love of mother, friend, life, or any thing elſe? Art not thou (*my God*!) all this to me, and all in all? Ah, my Soul! what didſt thou ever beſt love? And didſt thou love thy Lord God as much? I bluſh, (*O my dear Lord*!) I ſigh, and am aſham'd to anſwer: I will henceforth do any thing, ſuffer any thing, and leave all things for thy love. I will not live, but languiſh, not breath, but burn, by an extaſy and exceſs of love.

3. *Further Acts and Extaſies of divine Love and Affection.*

O Fire! O flames! Burn, Conſume, Annihilate. Alas! *Beauty of Angels*! how late, and how little, do I love thee! O come

into my Soul; behold a poor lodging, yet such as it is, it is all thine: I conceal nothing, I reserve nothing; Heart, Soul, Spirit, all is thine own. Compose all, dispose all, depose all unruly passions, impose, what penance thou pleaest: I accept it, (*O my Lord!*) only repose peaceably in my soul, and let no foul, or false, affection interpose it self, to disturb this bless'd union.

O that I could please, and praise, thee purely, perfectly, perpetually! O, that I could love thee faithfully, freely, and fully, in all, and above all, things (*O my all and only love!*) I acknowledg my self bound (*O Lord!*) in thy chains of Charity; I am burn'd in thy fire; I am wounded, and won to thy love; But what shall I say? What can I give? All, I have, is not worthy of thee, and yet is thine already: Ask (*my sweet Lord!*) & have; choose, and take; make me such, as thou desir'st, and then take me to thy desire.

Give thy self (*O great God!*) to my soul, and then take my soul with thy self in it: My life, liberty, love, all, is thy own. My last Will is already made, in which I bequeath all to thee, thy own Death and Passion, all thy Mercies and Merits, all the praises and perfections of thy dear Mother, and the blessed Saints and Angels, and all the goods, glories, and splendors, of all thy creatures.

All that I am, have, and can, both spirituals and temporals; kindred, friends, riches, health, honours, estates, offices, devotion, all is at thy

thy diſpoſal. I am reſolute, (*O my Lord!*) I am reſign'd, and indifferent, to have them increas'd, or diminiſh'd; to uſe them to thy glory, or to loſe them altogether.

4. *We return back to our Creator all, that we have, are, and can.*

I Give thee back (*O merciful Maker!*) my whole being, either to be what thou wilt, or to be nothing at all, to love thee, or not to live at all.

I offer thee (*O pious Redeemer!*) my ſins to pardon, my works to perfect, my will to purify. I offer thee my wounds to cure, my Soul to cleanſe, and my Spirit to comfort.

I offer thee (*O holy Spirit!*) my intentions to rectify, my inclinations to ſanctify, my affections to deify.

Finally, I offer all for *one*, I give all to *one*, and all, I deſire, is to be all *one* with thee, (*my all and only Lord and Love!*)

Thou haſt given me (*O my bountiful Creator!*) the whole world in free-hold for one penny of Rent, ſaying; *Child, give me thy heart*: O Lord! Let this penny never want the ſuperſcription of thy grace, and let me never want thy grace to pay this rent.

O *my Lord!* all, that I have, is but two ſmall mites, I caſt them into thy hands, and, had I more, I would give more; Diſpoſe of them both, (*dear Lord!*) of my Body and Soul, as beſt pleaſes thee, that thy will may be perfectly

perform'd, and thy name purely sanctify'd in both.

O *sweet God of my heart*! Let me embrace thee in the two arms of profound *Humility*, and perfect *Charity*.

O let my heart faint and melt away in the fire of thy Divine love, let me lose my self, to find thee, be out of my self, to live in thee, and be empty of my self, to be full of thee.

O *Son of Justice*! dissolve with a beam of thy brightness the frost of my heart; and resolve it into tears of affection.

5. *We declare our Weariness of all things; and our desire of divine Union.*

O *Beautiful and best Belov'd of my Soul!* I am weary of this wretched world: and I breath, thirst, and sigh, after thee, the sweet fountain of life-giving, and soul-saving, waters: *O true rest, and refresher, of my faint, and feeble, hart*, out of whom there is neither comfort nor content; Let me shroud my self under the shadow of thy wings, till Iniquity and infirmity have an end.

Come, (*Lord Jesu!*) Speak thy sweet words of love to my languishing soul: for thy servant hears thee. Give me courage, alacrity, fervor, and fidelity, in thy service, during the the few remaining moments of my wretched, and wearisom, pilgrimage.

O *rest, long expected, and much sigh'd after*! where shall I seek thee? and when shall I find thee?

thee? where ſleep'ſt thou (O *dear Spouſe*!) at Mid-day in the heat of Love? Where is thy ſecret cabinet of Contemplation, which thou hid'ſt from the wiſdom of Worldlings, and reveal'ſt to little ones, and the humble of heart? O ſhew me the bed of divine Union, wherein thou repoſeſt with the ſimple, ſolitary, and mortify'd, ſoul! O let my poor heart have the honor, and happineſs, to reſt in thee, to remain with thee, and to be united to Thee.

O *God of love*! wound my ſoul with thy ſweet wounds of love, which nothing can cure but death, wean it from the worlds vanity, and wed it to thy increated verity; that, treading all creatures under me, I may be rapt into thee (*my Creator!*) above my ſelf, and there like the happy dove in the ſecure Ark, repoſe my weary and faint limbs in thy boſom; *my Soveraign Lord and lover*!

6. *We humbly beg that One thing, which is only neceſſary.*

O *Divine Wiſdom*! Lead me into the ſolitude, ſpeak to my heart, teach me thy holy will in all occurrences. My deep ſighs, and ſecret deſires are not hid from thee; And thou know'ſt, nothing can fully cure, comfort, & content, me, but thy ſelf, the *one and only neceſſary thing*: O then take my ſelf and all: and give me that *one thing*, in which are all things.

O *ſweet waters of divine Love*! which flow from the bleſs'd boſom of the Divinity, and from

from the open ſide of my Saviors Humanity! Run into my bowels, and like pure oyl, penetrate, and poſſeſs, every parcel of my ſpirit; Water, and inebriat, it, overflow, and abſorp, it, that it may be transform'd, and conform'd to the divine Spirit, ſo that all my actions, thoughts, and affections, may be ſpiritual, divine, Deiform.

O let my raviſh'd Soul, full of life and fire, break forth into theſe flames of joy and jubilation, *I have found him, whom my ſoul loves, I have him, and I will hold him.* This is it, which by reading I ſought, by meditation I found, by prayer I deſir'd, and by contemplation I enjoy.

O how the earth ſtinks? how loathſom are all creatures to me? O taſt, O ſweetneſs, O true and ſolid pleaſure! O how great is the difference between this ſpiritual, and all fleſhly delights? O *the multitude of thy ſweetneſſes, which thou haſt laid up,* O Lord, *for them, that fear, and love, thee*! O Lights! O Delights! O Extaſies of ſpirit!

Wound me, (O *ſweet God*!) burn me, conſume me, crucify me; Let me cry out with that Lover; Retain, O Lord, the floods of thy grace, or inlarge my heart, for I can hold no longer. I thirſt, (*Lord*!) give me this water. O when? how long? how much?

7. *Our enamor'd Souls reſt ſweetly in this ſecure home and harbour.*

O *My Soul!* how good is it for us to be here? *O ſweet and ſecure home and harbour!* Let us remain, and rejoyce, here for ever. I will keep thee, *O my dearly belov'd!* and I will kiſs thee! I will conjure thee to remain with me: I will rather loſe my ſelf, than leave thy preſence.

My belov'd is mine; his honor is mine, his heart is mine, his heav'n is mine; *And I am his*: behold the key, the keeper, the ſoul, the body, the Lord, the whole (*O my God!*) is thine; Behold, my liberty, my life, my love, all is thine (*O my Jeſu!*) and thine alone; Repoſe therefore, as a ſweet poſy, between my breaſts; ſleep, like a bridegroom, in my heart; and reign, like a King, in the cloſet of my Soul.

Come, Lord Jeſu! come quickly; take full poſſeſſion of thy own; Come, and pleaſe thy ſelf, love thy ſelf, and ſerve thy ſelf in me, as thou deſir'ſt, and deſerv'ſt, to be pleas'd, lov'd, ſerv'd.

Let thy love (*O King of Love!*) be the life of my Soul, and the leaſe of my life, that when I ceaſe to love, I may ceaſe to live

In thy love (*O Jeſu!*) I end this act of love, tho' my deſire actually to love thee is endleſs: Oh! let me live and dy in thy *love*, and for thy *love*; that by *love* I may for ever reign, and remain, with thee in thy Kingdom of *love*. *Amen.*

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¶. VIII.

Devotions, Exercises, and Elevations, for Communion.

1. *What is to be done before Communion.*

THe due Preparation to this divine Banquet requires *Two* things.

1. *Purity from all Mortal sin, and from all affection to it*: This purity is obtain'd by an humble Confession, a hearty Contrition, fervent Prayer, a careful custody of heart, and a right intention in Communicating.

2. *An actual Recollection, and Devotion*: which is gotten by pious, and affective, Considerations; by Faith, and Confidence, in God's Mercy; by a thirsty desire to See, Enjoy, and be United to, God, who is our sweet, and Soveraign, Good, our Father, Friend, and Food, our Guest, our Master, and our Meat.

Several Considerations before Communion: To move our Souls to Affections, and to excite them to an ardent Thirst, and Desire, of JESUS's *presence.*

1. WHat *is the bless'd Sacrament?* But a pure Fountain, flowing out of Paradise,

diſe, watering the whole Church, refreſhing all the Pilgrims of this world, and quenching all their paſſions, and temptations. I deſire (*O my Lord!*) to drink of this water. Diſpoſe my heart (*Dear Jeſu!*) thou, who art Author of the deſire; Let me not bring *a heart of paper* to this Fountain; which, after a little receiv'd dew of childiſh devotion, will preſently fleet away for want of care and cuſtody: Nor let me bring *a heart like a Sieve*, which will retain no moiſture: But let my heart be *like a Spunge*, to receive, and retain, the dews of thy divine Graces and Bleſſings, and to be totally imbru'd, inebriated, ſatiated, with thy heavenly ſweetneſſes.

2. *What is in this Sacrament?* My *God*, and all, that is good: My *Saviour*, and with him his Body, Blood, Soul, Humanity, Divinity. My *Jeſus*, and with him all his mercies, and merits. Who would not deſire an Union with ſo great a God, ſo good a Saviour, ſo gracious a Jeſus.

3. *How did the poor* Magdalen *lament the loſs of her Maſter at the Monument?* Ah, my ſweet Lord! where art thou? what can I do, but ſigh, and ſob, in thy abſence? Who will pity my Caſe? who will plead my Cauſe? who will pardon my Crimes? who will ſave my Soul? Thou only art all my comfort: come therefore to me, or take me to thee.

4. *The Holy Baptiſt* eſteem'd himſelf unworthy to looſe the latchet of thy Sandals: St. *Peter* to be in the ſame Bark with thee:

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The *Centurian* to admit thee under his Roof: And what art thou (*my poor Soul!*) compar'd to these great Saints? Lord, I am not worthy of this honor, and happiness, which I much desire: *Depart therefore from me a sinner*, or rather come to me, and cause, that I may sin no more.

5. *Who is the Guest, I mean to lodg?* One, who infinitely surpasses all created perfections: One, whose power fram'd all, whose providence governs all, whose beck can in a moment bring all back to their Original Nothing. And is it possible, he will descend, to dwell in houses of Earth? If the Heavens cannot contain thee (*Dread Soveraign!*) how shall my soul? Whence (*O Lord!*) is this thy goodness to me? Who am I to deserve it? No, 'tis thy *Love*, that brings thee to me; and 'tis my *Confidence*, that leads me to thee. O that I were as clean, as thy Empyreal Heaven, to entertain thee! as *Pure*, as the Virgin *Mary*, to receive thee!

6. What need I other Motives of *Humility*, than to see thee (O *Jesu!*) so humble in this Sacrament? Thou annihilatest thy glory, to become my food, who am the food of worms. *I am* (say'st thou) *the bread of life*, take me, eat me, digest me, nourish thy self with me; have as much power over me, as much Possession of me, as of a morsel of bread, which thou swallow'st. Come then, (O *my Lord and Lover!*) take full, and free, possession of me, establish thy government, adorn thy lodging, command, controul, correct, all; be thou all in all, in my Soul, *&c.* 7. *With*

7. *With deſire* (ſay'ſt thou, my ſweet Saviour!) *I have deſir'd to eat this Paſch with you, before I ſuffer.* Why (O *Lord*!) do'ſt thou ſo much deſire it, and I ſo little? What good will come to thee by it; and what good will not come to me by it? Do'ſt thou ſo heartily deſire my good, and ſhall I not deſire my own good, and thy glory?

8. *At what time was this pledge of thy divine love, and comfort of our life, inſtituted?* Juſt in the night of our dear Saviours Paſſion, immediatly before he was hurry'd away to Death. (O *Love without limits*, O *mercy without meaſure*!) When men ſeek out the means to bereave thee of Life; Thou inventeſt this Banquet, to give them life. How well (O *Loving Jeſu*!) do'ſt thou teach me to repay good for evil, and to give my life, and blood, for my *Enemies*? but much more for thee, who haſt ſhew'd me ſuch large tokens of thy tender affection.

9. *In what place?* In a Chamber, on high, well ſwept, well prepar'd, freely proffer'd, wherein our Redeemer wrought ſtrange things both before, and after, his Reſurrection. *What Lodging*, O Lord! ſhall I offer thy ſacred Majeſty? *Child, give me thy heart.* Lord, take it! behold I neither *lend* it, nor *ſell* it, but I freely, and fully, *give* it thee for Nothing; and yet I give thee nothing, but thine own. O *Lord*! It is not clean; purify it with thy Blood: It is not adorn'd; Beautify it with thy Grace, Love, and Favour: It is not High, but baſe, mean,

mean, terrene; Elevate it with thy ennobling Preſence, touch it, draw near it, and draw it near thy ſelf. And then work in it thy Holy Will and Pleaſure.

10. *Who were the Receivers?* The Twelve Apoſtles; whereof one was a Traitor? *Is it I, Lord?* Alas! If there be any one, I am moſt likely: Yet my comfort is, that I come not with any ſuch treacherous Intention, but to lodg, and love, thee, to obtain Pardon for my Sins, and to implore thy Grace, that I may ſin no more.

11. O *my Soul!* How mercifully has thy Lord and Maker provided for thee, nouriſh'd thee, cheriſh'd thee? All living Creatures ſtand in need of ſuch Suſtenance, as is conformable to their Nature, without which they cannot live, and ſubſiſt. Some of them are *Corporal*, Others are *Spiritual:* Man partakes of both, as conſiſting of Body, and Soul, (which are two different things, wedded together by the Divine Wiſdom, & in a moſt wondrous manner, not to be underſtood by our weak Capacity.) Mark now, O *Man!* (admire and weep in the Extaſy of thy Joy and Love) how *God* provides Meat for thy *Twofold Nature*: For thy *Bodies* Food, Phyſic, and Support, He provides, preſerves, and ſuſtains, all Sublunary Creatures; & for thy *Souls* Food, Phyſic, and Support, He provides the Bread of Angels, and Himſelf in Perſon; the *Baker* being the Holy Ghoſt, the *Oven* the Virgin *Mary*, the *Fire* Charity, the *Matter* Human Na-

Nature, united to the Divinity: O Prodigies of Affection!

12. *Thy other Sacraments* (O my Lord, and my God!) *contain, and give, Grace*; but this contains, and gives, the *Author of Grace*, the *Fire* of Love, the *Sun* of Juſtice, the *Fountain* of Mercy: This therefore ſurpaſſes them, as far as the Sun do's its *Beams*, the Fire its *Flame*, and the Fountain its *Rivulet*. O how exceſſive is thy Love (*Dear Lord!*) to my poor Soul? In that thou art pleas'd to viſit it in thy proper Perſon; to cure, cleanſe, and comfort, it with thy own Divine Hand and Heart, to nouriſh it with thy own Bleſs'd Body and Blood. O what Thanks, Honor, Love, and Gratitude, are due to thy infinit Bounty and Liberality! *O my Soul!* Where are thy Exclamations, Admirations, Extaſies of Affection? Reman'ſt thou alone inſenſible, dry, and undevout, amongſt theſe Miracles of *God's* Goodneſs towards thee? Haſt thou no Heart, no Feeling, no Fervor, amidſt theſe Flames of his Charity? Enkindle new Fires, O *Lord!* in my Heart; burn it, conſume it, innihilate it, in the Furnance of thy Love.

13. O the admirable *Power of my God*, which works ſo many Miracles at one Word of his Servants Mouth! Bread becomes Fleſh, Wine Blood, the Creature our Creator! Speak alſo a *Word* (*ſweet Jeſu!*) to my Soul; ſay, This Soul is mine: Take it, (*Lord!*) transform it, change it into thy ſelf: Let it be no longer mine, but thine, for all future Time and Eternity.

14. *Why was this Divine Sacrament instituted under the Forms of Bread and Wine?* 1. To ſhew the neceſſity of it. Can our Bodies live without Bread and Drink? And can our Souls live without thee, *Loving Jeſu!* 2. To teach us, what Union our Lord deſires to make with our Souls: Is not Meat and Drink incorporated into our Subſtance? And is not this the Effect of thy Sacramental preſence (*O Saviour!*) in humble, and holy Souls? O what Alterations, what Alienations, what Extaſies, do they feel in, and after, Communion! They do not breath, but burn; not live, but languiſh: Their Life is all Love, their Spirit all Fire. O Lord, let fall one Drop of this Dew on my dry Soul! Give it (*Good Jeſu!*) one Spark of this Fire, one Beam of this Light, one Draught of this inebriating Affection.

15. *This is my Body, which ſhall ſuffer for you; This is my Blood, which ſhall be ſhed for you:* I beſtow on thee (*O belov'd Soul!*) not my Riches, not my Cloaths, not any of my Creatures; but my own dear Body, dying for thee, my own precious Blood, pour'd out for thee. See'ſt thou, how prodigal I am of my Love and Life, of my Body and Blood? All which I give thee, as a Seal of my Promiſes of *Pardon* here, and of *Paradiſe* hereafter. And canſt thou remain ſtill deaf to theſe powerful Charms of my Love? Wilt thou not be yet won by theſe Wooings of my Affection?

16. *To*

16. *To whom* (O my Lord!) *haſt thou given this great Power over thy ſelf*, to conſecrate, and tranſubſtantiate, Bread, and Wine, into thy Sacred Body, and Blood? Not to Angels, but to Men, that every one may have free Acceſs to this ſweet Fountain at all times without Horror or Apprehenſion. And (*O my Soul!*) ſhall we periſh with Hunger, and Thirſt, thro' our own Lazineſs, Coldneſs, and Tepidity?

17. The Holy Prophet *Elias*, being overwhelm'd with ſadneſs, caſt himſelf on the Ground under the Canopy of a *Juniper*-tree in the Deſert; where crying out to his Creator in the Bitterneſs of his Heart, as one weary of the World, of his Life, of all things. *O my God!* (ſays he) *It is enough, take away my Soul out of my Body: for I am no better than my Forefathers:* Which ſaid, he fell into a Slumber: But an Angel awak'd him, wills him to *ariſe, and eat*; for that he had yet a great Journey to make: Who, obeying his Commands, walk'd on ſafely in the force of that Food even to the Mount *Horeb*, O my poor deſolate and diſconſolate Soul! How often do we faint, and fall, under our burden? We are ſometimes weary of our Life, and then we deſire to be diſſolv'd, and to be with our dear Saviour *Chriſt*. When beholding a Table ready ſet, cover'd, and prepar'd, we *Confeſs, and Communicate*, and preſently our Heart is eas'd, our ſpirit is fortify'd, our Fear and Sadneſs are diminiſh'd, our Courage and Confidence are augmented; new Life, new Love,

new Vigor, new Fire, new Fervor is pour'd into our Souls; all ſeems eaſy, and we run on in the Race of our Earthly Pilgrimage with Joy, and Alacrity. Up therefore, (*my Soul*!) take Courage, thy *God* is for thee, and with thee; eat, and drink, of this Heavenly Banquet, and ſtop not thy Courſe, till thou arriv'ſt at his Holy Mountain.

18. *For what do's a poor Pilgrim petition?* but a *little Food*, to refreſh him in his Journey. *What do's a Priſoner ſeek, and deſire?* but *Life*, *Liberty*, and, *Food*. I am a Pilgrim, (*O my God!*) baniſh'd from my Country and Kindred: I am kept in a double *Priſon*, my Soul in the Body, and both in the World, (out of which I cannot hope to be freed without many a bitter Pang:) In the mean ſpace, *What* do I ask of thee, (*my Lord, and Saviour*!) but my daily *Bread?* True Sorrow for my Offences, which is the Bread of Sinners: True Devotion, which is the Bread of Children: And the Bleſs'd Communion, which is the Bread of Angels. Admit me, (*dear Jeſu*!) to this Divine Banquet, and permit me to fill my Hungry Heart, and Soul, at this Holy Table, that ſo I may get Strength, and Courage, to go on in my *Pilgrimage*: Patience, and Perſeverance, to ſupport my Impriſonment; till thou (*O my Lord, my Love, and my All*!) ſhalt be pleas'd to call me to thy *Eternal Reſt*, Eternal *Life*, Eternal *Liberty*.

Other Conſiderations to ſtir up in our Souls an ardent Deſire of the Sacred Communion.

COme to this Divine Table (*O Devout Soul* !)

1. As a ſick, and ſorrowful, *Patient* to his pious, and powerful, *Phiſician*; detecting his Wounds, declaring his Wants, and humbly demanding a Remedy.

2. As a diſloyal *Servant* to his *Lord* and *Maſter*; promiſing Amendment, and begging Pardon, and Reconciliation.

3. As a ſtarv'd, and aſham'd, *Prodigal Child* to his tender, and compaſſionate, *Father*; to be receiv'd, reliev'd, reviv'd, by his Bounty.

4. As a *Friend* to his *Friend*; who thus lovingly invites him; *Come, my Friend, Eat, Drink, be inebriated, my Deareſt*: I will refreſh and recreat you. Come with Confidence, and ſit down at my Table; *My delights are to be with the Children of Men.*

5. As a poor *Beggar* to a rich *Benefactor*, deſiring to be cloath'd, lodg'd, nouriſh'd.

6. As a rebellious Sinner to his Merciful *Redeemer*, reſolving to honour him, love him, and ſerve him, better for the future.

7. As a loving *Spouſe* to her loving, lovely, and belov'd, *Bridegroom*; to kiſs, and embrace, him, and to be conſtant, and faithful, to him; to live, and dy, with him for Time and Eternity.

8. As a wounded and weary'd *Hart*, desiring *Water*, and panting after *Jesus*, the Fountain of Life and Love.

9. As an *Hungry Person* to a *Gorgeous Banquet*, where all is ready; to which he is lovingly invited; where he may be fully *satiated*.

10. As a *Covetous Man* to a *Mine* of *Money*: Is not *Jesus* thy *Treasure*? Where then is thy Heart? *Give all, and thou shalt have all; Give thy self, and thou shalt have God.* O happy exchange! O holy Usury!

11. As a weather-beaten *Souldier* to his *Prey* after the Victory: What Spoils are here (*O Souldier of Christ!*) What a rich Booty mayst thou here freely take?

12. As a little *Child* to his Mothers *breasts*, to be suckled, cherish'd, comforted, and to rest in her bosom.

13. As St. *Mary Magdalen*: 1. Either like her a *Penitent*; lying prostrate at the *feet of Jesus* in *Banquet*, Anointing, Weeping, Washing, Wiping, Embracing, them: 2. Or like her a *Patient*, at *the foot of the Cross*: receiving into thy Breast the drops of *Blood*, distilling from thy Saviours open'd side, to cleanse, cure, and comfort, thy Soul. 3. Or like her a *Contemplative* at the *Monument*; providing for Jesus a Sepulchre in thy Heart. And he calling [*N.*] answer him, *Master*: Welcome; It is enough: And then fall into an extasy of Love and Affection.

14. Remember the *Dialogue* between Christ and the *Canaanean* Woman: She begs, crys, calls,

calls, importunes him, for an Alms: *Jesus*, refuses, because (says he) *the Bread of Children is not to be cast to the Dogs*: 'Tis true (*Lord!*) yet the Dogs are permitted to catch the offal crums, which fall from their Masters Table; and that is as much, as I desire, and much more, than I deserve. Apply it to thy self.

15. Imagin thy self *seated at Table with thy Bless'd Saviour in his last Supper*, with all his Apostles about him: And that thou receiv'st from his Sacred Hands (as thou do'st from the Priest's) his Precious Body and Blood, which he reaches to thy Mouth, saying: *Take, Eat, be satiated, and Inebriated; This is my own True Body and Blood*, which I here give thee: Remember this my Love and Liberality; and Go in Peace, I am with thee, Be not afraid. O Excess of Comfort and Content! O Love, able to melt a Rock into Affection! Reply accordingly, and consider, thou art now present at the *same Supper*, hast the *same Meat and Drink* set before Thee; the *same Sacrifice*, the *same Priest*, the *same Love*, bestowing it. Let thy *Heart* be the *Altar*, thy *Soul* the *Pix*, and thy *Will* another *Sacrifice*.

The First of the precedent Considerations, dilated with Affections; which may serve, as a Pattern, by which the others may likewise be enlarg'd according to each ones Capacity and Devotion.

As a Patient to his Physician.

TAke pity on me, (Lord!) *for I am weak and infirm. The Healthy have no need of*

a Physician, but they, who are ill at ease: nor did'st thou come (Dear Saviour) *to call the Just, but Sinners.* And Alas! I am one of them; My Soul is sick, and sinful; My Heart is sore afflicted, and ill affected: I am all full of disordinate Affections, unruly Passions, violent Temptations, and vain Distractions. I am nothing but Impatience, Impurity, Impertinency, Immortification, Inconstancy: I am made up of Pride, Presumption, Propriety, Partiality. Oh! my Soul is sick all over! All is Self-love, Self-will, and Self-seeking. Thou (*O sweet Jesu!*) art my *Physician*; and if thou art so pleas'd, thou can'st soon purify me. Take therefore (*O compassionate Savior!*) the Care, and Cure, of my sick Soul into thy sacred, and powerful, Hands; for all my Hope of Help, and Health, is from thee only.

O what a subject of Comfort, Courage, and Confidence, hast thou, (*my weak Soul!*) since thy Physician is *Almighty*, having all Creatures at his Command; *All-mercy*, his Love making him do, what is best: *All-wisdom*, knowing all Consciences, all Wounds, and all the ways to Cure them!

Wherefore (*O Soul-saving-Physician!*) if thou art always *ready*, and always *willing*, to heal thy poor *Patients*; What need I fear, but only to displease thee? or care, but only to content thee? If any earthly Physician had all these joint qualities; Would he permit any patient to perish? See then (*my soul!*) where the defect is: In the *Patient*, or in the *Physi-*

cian

cian? And finding it aſſur'dly in thy ſelf: Remove it ſpeedily; and then approach him confidently.

Alas! my Body is an *Hoſpital*; my Soul is the *Patient*; my *Diſeaſes* are, a burning Feaver of Choller, a cold fit of Tepidity, a Tympany of Pride, a Dropſy of Avarice, a Fiſtula of Self-love, *&c.* very dangerous, and deep, Diſeaſes! But behold, my *Phyſitian* is coming in perſon into my poor Houſe and Hoſpital, to lodg, and live, with me. O love! O Lord! O Father! O Phyſician! Behold my *Wounds*, and my *Wants*.

But *What is the Phyſic*, he preſcribes, What the *Plaiſters*, he applys? Admire with Joy, (O my ſickly Soul!) accept with Gratitude, drink, and digeſt, with Delight and Comfort. Here are no *bitter Pills*, no *unſavory Potions*, no *corroding Drugs*, to be ſwallow'd down; but the moſt ſweet, ſolid, and wholſom, food of Angels, even his own moſt precious Body and Blood. O *Love* unheard of! O *Phyſic* beyond imagination! The Lord, the King, the Father, the Phyſician, has made a *Bath* of his own Blood, a *Medicin* of his own Fleſh, a Banquet of his own Perſon, to Bath, to Cure, to Nouriſh, his Son, his Subject, his Slave, his Patient, his Enemy, a Worm, a Nothing. O my *Soul*! how ſhall we reward ſo charitable a phyſician! *O my Lord*! Firſt *Cure* me, and then *take* me for thy *Fee*!

And, *How was this Phyſic obtain'd*? At what *Rate* was it purchas'd? and by whoſe *Love* and

Ex-

Expences? Surely, all Heaven and Earth could not pay it; but *God* gave his only Son for the Price of it! O Exceſs of Goodneſs and Mercy! The *Phyſician* himſelf is alſo the *Phyſic*, the Potion, and the Price. O Myſtery! O Miracle! The *Phyſician* is let blood in the *Hands, and Feet*, with Nails; in the *Head* with Thorns; in the *Heart* with a Lance: He is *Drench'd* with a bitter Potion of Vinegar, and Gall; and, in the end, He dies a moſt painful Death on the Croſs. Why all this? To give Health, Strength, Liberty, and Life, to my ſick, and ſinful, Soul. *O dear Jeſu!* How much am I thy Debtor? *O Angels and Saints!* concur with me, to give him Thanks. *O Heaven and Earth!* help me to praiſe him. *O my Body* and *Soul!* conſume as Wax and Oyl on the Altar of his Love. *O all my Faculties!* melt away in the Fire of his Charity.

Laſtly, *O my Soul!* This *Phyſician* is no *Stranger*, no *Foreigner*; but thy *God*, and thy *Father*. And how happy am I, (*O my good Father!*) to be under thy skilful, tender, and loving Hand! Lance, cut, kill, thy Child, if thou ſpare him for Eternity.

Other Acts, Affections, and Preparations, for Communion.

Chriſt's Invitation.

COme *to me, all you, that labor* in temptation, and trouble; *All you, that are over-*

laden

laden with your burthenſom Body, and bad Nature; *All you, that are aſſaulted* with vicious Inclinations, and violent Paſſions; *All you, that are diſmaid* at the Memory of your paſt Offences, and at the feeling of your preſent Frailty.

Come to me your *Father*, your *Phyſician*, your *Food*. Have you *ſinned*? I will forgive you. Are you *ſick*, and Wounded? I will comfort, and cure, you. Are you Troubled, and Tempted? I will eaſe, and deliver, you. Are you *Weak*, and ready to faint under your Burthen? I will nouriſh, and ſtrengthen, you. Are you *Cold*, dull, dark, deſolate, and even dead? I will inflame you, inlighten you, revive you, melt you into Devotion, and tranſform you into my ſelf by a perfect Union.

Why come you not to me? Behold I come to you, begging to be your Gueſt, and deſiring to be lodg'd in your Breaſt. I come not only into your Houſe, but into your Heart: Not only to eat with you, but to be eaten by you. Turn away then from all Creatures; Return to me, your Creator, turn to me, your Center, and Satiety.

The Soul's Admiration.

WHO art thou? (*my Lord God!*) To whom wilt thou come? Where mean'ſt thou to lodge? What moves thee to ſo great Charity? What wilt thou do in my poor Cottage?

Humi-

Humility.

O *Lord*! I profeſs my ſelf unworthy to take thy Holy Name into my ſinful Mouth; and ſhall I preſume to take thy Sacred Body and Blood into my impure Soul? Wilt thou give the Bread of Children to a Beaſtly Dog?

Yes, (*my Soul*!) ſuch is thy Lord and Maſter's admirable Love and Mercy, that he gives himſelf to be eaten by thee, his poor, baſe, and abject, Slave. O exceſs of Goodneſs!

Wiſhes.

O That of every Creature I could make a rational Soul; Of every Soul a burning Seraphin; of every Seraphin a heavenly Kingdom: to the end that thou (*my loving Lord*!) might'ſt be lodg'd purely, be ſerv'd perfectly, be pleas'd totally, and be prais'd eternally.

Praiſes.

LEt Heaven and Earth bleſs thy Name, Magnify thy mercy, exalt thy bounty; Let thy own infinit Love and Goodneſs ſanctify thee; and let my poor Soul, and all, that is within me, ſay *Amen*, *Allelujah*. Thou art worthy (*O Lamb of God*! who wert ſlaughter'd, and ſacrific'd, for the ſins of the world!) to receive all honor, glory, and benediction, from all Creatures.

Sup-

Supplication.

O Amiable and innocent *Lamb*! Cloath me with thy *Wool*, hide me in thy *Wounds*, cleanſe me with thy *Blood*, lodg me in thy *Heart*, revive me by thy *Death*, unite me to thy *Love*, ſwallow me up in thy *Divinity*, melt me away in the fire of thy *Charity*, and make me every way according to thy own hearts deſire.

Peace be to you, fear not, I am he; It is I, who have aſcended to my Father, and your Father, that I may open Heaven-gates for you, and provide you there a happy lodging, and yet I remain with you in the ſacred *Euchariſt* till the worlds final conſummation.

Faith.

YEs, *Lord Jeſu*! It is thou, thy precious Body and Blood, thy bleſs'd Humanity and Divinity. Yes, (*my ſweet Saviour*!) I as firmly believe it with my Soul, as if I clearly ſaw it with my Eyes, plainly taſted it with my Mouth, or ſenſibly touch'd it with my Hands; and I faithfully cry out, *My Lord and my God.*

Reſignation, and Deſire.

I Renounce all, that is mine, and reſign to thee (*O my Lord*!) all, that is thine: I deſire with all my Heart, I were according to thy

thy Hearts desire; and that thou wouldst please to make such a Change in me, that nothing might for ever displease thee in me.

Renunciation, and pure Intention.

I Come to this Sacrament (*O my Saviour!*) out of *Obedience* to thy sweet Invitations; and on Confidence in thy saving Mercies: My Intention is to do thy Will, and not my own; to seek thy Satisfaction, not to feel sensible Devotion; and to please, and Praise, thee by the performance of my Duty: that so I may get by my *Resignation*, what I cannot by my *Recollection*; and content thee by my *Desires*, since I cannot by my *Deserts*.

Confession, Contrition, Resolution.

O My *Lord*! Behold my *Wounds*, my *Wants*, and my *Wishes*: I remain still ungrateful, wretched, wicked, tepid, vicious, unmortify'd, full of Pride, passions, Imperfections! I am *sorry* heartily, I *purpose* Amendment really; and I beseech thee (*O Jesu!*) for thy own Goodness sake, mercifully to forgive me, and to cure all, consume all, consummate all, that displeases thee in my Soul, in the Sacred Fire of thy Divinity.

Petition.

THy *Self* (O my sweet Saviour!) is *all*, I *want*, and thy *Love* is all, I *wish* for! O

let

let me see thee, love thee, enjoy thee, feed on thee, be satiated with the Torrents of thy true Delights, and be totally inebriated, & drown'd, in the Ocean of thy ineffable Sweetnesses.

Wean my Soul, *O Lord!* from all terrene, and temporal, Affections, and wed it to thy self by an inviolable Ty of Love, and Fidelity.

Provide for thy self, *O Jesu!* a lovely lodging in my heart and soul!

O you holy *Angels* and *Saints!* come, and prepare your Master's dwelling place within me!

2. What is to be done in Communion?

IN *Communion*, two things *are requir'd*; First; A Reverent, Retir'd, Modest, behavior of your whole Exterior: *humbly placing your self on your knees, keeping your Body erected, Head unmov'd, Eyes fix'd on the Sacrament, Lips quiet, and so expecting, till the Priest shall have fully plac'd the Sacred Host in your (conveniently open'd Mouth?) and be sure not to anticipate his Action, by reaching your self, or your head, forwards in order to receive; or by snatching your Head, or Mouth, suddenly backwards, after you have receiv'd.*

Secondly: A profound Humility of Heart, *and longing Love of Soul, mix'd together, saying:*

O God! be merciful to me a sinner.

I am not worthy, (O my Lord!) that thou should'st enter under my roof: yet (I beseech thee,)

thee,) *ſpeak the Word, and my ſoul ſhall be ſav'd.*

O ſweet Jeſu! That thou thy ſelf ſhouldſt come to me, into me; A Lord of ſuch purity, and Perfection, to ſo impure, and imperfect, a creature, as I am! O Love, O Liberality!

Come *Lord Jeſu!* Come loving Maſter, Enter freely into my open Soul, which deſires to embrace thee.

All is thine, *Dear Saviour!* diſpoſe of all, that is here, of Body, and Soul, of Life, Lodging, All, according to thy divine Will and pleaſure.

Welcome, *my good Jeſu! Now diſmiſs thy ſervant in peace, for my Eyes have ſeen thy ſalvation.*

3. *What is to be done after Communion.*

HAving receiv'd the Prieſts laſt Benediction, ariſe, return to your place, and renew your ardent affections, in this, or the like, manner.

O Fire! O Flames! Burn me, Conſume me, Annihilat me.

Alas! *Beauty of Angels!* how late have I lov'd? and how little do I yet love thee?

Behold a poor lodging: yet ſuch as it is, it is all thy own; I conceal nothing, I reſerve nothing; Compoſe all, Diſpoſe of all, Depoſe all my unruly Paſſions, Impoſe on me, what thou pleaſeſt, only repoſe ſweetly in my ſoul, and permit no foul, falſe, or fooliſh, affection to interpoſe it ſelf, or diſturb this quiet peace, and union. O that

O that I could lodg thee more worthily, ſerve thee more faithfully, pleaſe thee more perfectly, praiſe thee more inceſſantly, love thee more ardently!

O Jeſu my Lord, my all and only love! a thouſand times welcome.

What ſhall I render thee, (*O ſweet Saviour*) for all the good things, thou haſt given me? I humbly acknowledg, that I owe more, than *I have* to give, but not more, than I *would give*, if I had it. *O Lord*! take all, that I have, and pay thy ſelf. O Angels and Saints, bleſs my God for me; Love my Jeſus for me, and ſing forth his praiſes, purely, perfectly, perpetually, in ſupply of my defects.

Be careful to keep your Friend company after your Feaſt, and not to drive him preſently out of doors, or leave him alone.

What a Shame, Ingratitude, yea, and Incivility were it for you, having receiv'd the King of Heaven and Earth, to go forthwith, not only out of the Chappel, but even out of your own ſelf, by evagation of mind, and extroverſion of Spirit? This ſurely is one reaſon, why many remain ſo told, near this Fire.

But perchance your particular charge, Office, employment, calls you away: Were you call'd from your Meal; Tell me, Would you not ſupply it ſoon after? Do here in like manner.

Howſoever be ſure (at leaſt, for ſome ſhort ſpace) to keep a Mental Solitude, *and* Recollection, *if not a* Corporal; *entertaining your Divine Gueſt with the Devout* Aſpirations, Af-

fections, *and* Elevations, *of the* Eighth *Precedent Exerciſe of* Perfect Union with God *Pag.* 311. *And then falling into Acts of Thankſgiving, Congratulation, Praiſe, Admiration, Oblation,* &c.

Think within your ſelf, 1. *Who has Fed you?* 2. *With what Food?* 3. *In how admirable a Manner?* 4. *With what an Exceſs of Love?* 5. *What he requires in Recompenſe?*

Then you may do well to perform theſe things following:

1. *Renew all your good Purpoſes,* Vows, Profeſſions, *&c.* 2. *Make a new Re-union, and Conformity, of all your Deſires, Wills, and Affections to them of your Bleſs'd Saviour.* 3. *Reſolve on ſome Thing in particular, which do's moſt hinder you, hurt you, or trouble you.* 4. *Ask your Saviour's Advice, and Counſel therein.* And, 5. *Having mark'd his Inſpirations; Reſolve effectually, and fall to practiſe accordingly.*

More Exerciſes, Acts, and Conſiderations, for ſuch, as have more Time, Zeal, and Devotion.

Four Petitions after Communion, (which may be made alſo at any other time, with very much profit.)

1. *HAving lodg'd your Lord and Maſter Cleanly.* 2. *Thank'd him heartily.* 3. *Offer'd*

fer'd him all freely. 4. *Reſolv'd to leave all for him Sincerely.* 5. *Promis'd to ſerve him faithfully.*

Ask, what you ſtand in need of; Go to him boldly, and beg of him confidently; for he will deny you nothing, that ſhall be for your Good, and his Glory: ſince, as ſure as God is God, ſo ſure it is, that he is Good, and that he deſires your good.

And now is the time to treat with him about the affairs of your Soul, and your Salvation: For he is ſeated in the midſt of your Heart, as a King on the Throne of his Mercy, to give Audience, To receive Complaints, To redreſs Grievances, and to give favorable Sentences. Speak therefore to him:

Lord Jeſu! I here ſhew thee my Wounds, as to my Phyſician; My Wants, as to my Father: My Wiſhes, as to my Friend. I am Wounded all over, in my Soul, Underſtanding, Will, Affections, Paſſions.

I want all, that is good, Humility, Charity, Patience, *&c.*

What I wiſh, thou well know'ſt, who art privy to my ſecret Sighs. O Father, O Phyſician, O Friend! Cure me, Comfort me, Content me.

1. *My Firſt Petition is*: That thy Sacred Name may be Sanctify'd, Honor'd, and Prais'd, by all, in all, above all: That thy Kingdom may come, thy Kingdom of Grace in this World, and of Glory in the next: That thy Will may be done in Earth, as it is in Hea-

ven, in me, and in all things, purely, perfectly, eternally.

2. *My Second Petition is*: True Light, true Love, true Liberty, true Life. *O my Soul!* Mark well, how much thou want'ſt theſe Four things, and thou wilt heartily demand them.

3. *My Third Petition is*: A generous Diſguſt, and Contempt, of all terrene, and ſenſual, Comforts, Companies, Commodities: A clear Sight, and a couragious Reſolution, to know, and to enterprize, whatſoever ſhall be to thy Will and Honor: An invincible Patience, and Perſeverance, in enduring all this Life's Croſſes, Contradictions, Inconveniences. A ſimple, naked, and indifferent, Charity; loving God in all, and above all, & all others in, or for, Him, without intereſt, or partiality, or hypocriſy.

4. *My fourth Petition is*: Increaſe of Grace, Extirpation of Vice, Implantation of Virtue, Mortification of Paſſions, Victory over ill Cuſtoms, Progreſs in Divine Love, Purity of Intention, Perſeverance in the way of Perfection.

All which I moſt humbly beg for my ſelf, for my Friends, for my Enemies, for them, who have done me any good, for the whole Church, for all the World.

Two Queſtions, which *Jeſus* propoſes to the Soul, being in the midſt thereof, *After Communion.*

1. O *Blind Creature! What wilt thou, that I ſhould do to thee?* What do'ſt thou wants de-

deſire? expect? Fear not to ſpeak, I am thy Father, and thy Phyſician.

Lord, That I may See. Thou may'ſt eaſily perceive (*ſweet Saviour!*) what I *Want*, and for what I *Wiſh*. What do's a Blind wretch deſire, but Eyes, and Light, to See, and Know, both thee, and Himſelf, thy Mercy, and his own miſery, thy Will, and his own Obligations? *Lord!* Let me See thee here by Faith, and hereafter by eternal Viſion, Fruition, Poſſeſſion.

2. *Peter! Lov'ſt thou me more than theſe?* *N.* tell me truly, feel the pulſe of thy Heart, weigh thy Affection in the juſt Balance of the Sanctuary, ſpeak unfainedly without ſelf flattery; Doſt thou *Love me?* at leaſt, wilt thou *Love me?* how much doſt thou love me more, than all theſe Creatures?

Anſwer, if thou dar'ſt: *Lord! thou know'ſt, that I love thee* a little, and I *will love* thee more, and I will never ceaſe to love thee, till I come to love thee only.

It is eaſy for the Sea to ſwallow up a ſmall Drop, for the fire to conſume a little Straw, and for the Sun to revive a little Worm: And is it not eaſier for thee, (*O Sea of ſweetneſs! O Fire of Love! O Son of Juſtice!*) to abſorp, transform, annihilate, my poor Spirit into thy Self, and to make me a pure, and perfect, love; changing my Sadneſs into Joy, Darkneſs into Light, Coldneſs into Fervor; and putting new Vigor, new Heat, new Life into my Heart?

N. *Doſt*

N. *Dost thou love me!* If ſo, let me ſee the Tree by its Fruits; Do *this* for my love; Cut off *ſuch* a ſuperfluity; abandon *ſuch* company; avoid *ſuch* curioſity, *&c.* Love *ſuch an one* for my ſake; Forgive all on my Command; Suffer this Mortification, Contradiction, Croſs, Infirmity, for my Love: leave all for me, and leave thy ſelf to me.

¶. IX.

Directions, Entertainments, and Affections, during the time of *Maſs*.

Every devout Chriſtian ſhould carefully obſerve theſe three Rules.

1. TO *hear* Maſs *daily, if he has Health, Leiſure, and Opportunity.*

2. *Not to go to* Maſs *for faſhions ſake, or out of Cuſtom; but out of a deep ſenſe of the incomprehenſible Greatneſs of this Divine Sacrifice; and out of a fervent Deſire to contemplate his* God, *cloath'd with our Humanity, under the ſhapes of Bread and Wine in the Prieſt's Hands.*

3. *Not to enter into the Place, deſign'd for this holy Purpoſe, as he would into a Play-houſe: but with a Reverent, Religious, Recollected Compoſition of all his Exterior and Interior Senſes; and (briefly) with ſuch a behavior, as may beſeem*

beſeem one, who is to be honour'd with the Preſence, and Speech, of God.

Preparatory Prayers before Maſs.

Whil'ſt the Prieſt is veſting himſelf, you may entertain your ſelf with ſome of theſe following Prayers and Elevations.

PRoſtrat before the Throne of thy Divine Majeſty, (*O dread Soveraign*!) I humbly implore thy *Pardon* for my Offences, thy *Grace* for a ſupply of my Indignity, & thy *Love*, to raviſh my Soul, and Senſes, in the Contemplation of this Sacred Myſtery; that my whole Interior, and Exterior, Man may be entirely employ'd in praiſing, and admiring, thy Infinit Goodneſs and Mercy.

O ſweet Jeſu! I will accompany thee to Mount *Calvary*: Make me Partaker (I beſeech thee) of that *Charity*, which conducted thee thither: Give me ſuch a feeling of thy *Sufferings*, as had the Daughters of *Sion*, meeting thee with the Croſs on thy Shoulders, a Cord about thy Neck, and a Thorny Crown on thy Head: Grant me a *Reſignation* of my Will to thine, like that of thy Virgin-Mother, at the Foot of thy *Croſs*: And by the Merits of thy Sufferings, and Conſtancy, beſtow on me the Gift of *Perſeverance* in thy Love and Service.

O Divine Spirit! the Faithful Bridegroom of my Soul! Deſcend now graciouſly into

it, purify it from the Droſs of its Imperfections, and repleniſh it with the Flames of thy ſacred Affections; that it may breath nothing, but thy Love, and deſire nothing, but the Accompliſhment of thy Will,

Then direct your Intention, and apply the Maſs *in this manner:*

I Offer thee (*O my God of Infinit Majeſty!*) this Divine Sacrifice by the Hands of thy Prieſt for the *Remiſſion* of all my Sins, for a *Thanksgiving* for all thy Benefits, for a *Supply* of all my Spiritual, and Temporal, Neceſſities, for *my Friends*, and *Enemies*. *Lord!* Conſerve thy Church, Convert the Infidels, Extirpate all Hereſies, Unite Chriſtian Princes, and give Solace to the poor Souls ſuffering in *Purgatory*.

At the Beginning of Maſs.

The Prieſt's bowing down before the Altar at his Confiteor *repreſents our* Saviour, *proſtrat at his Prayers before his Eternal Father in the Garden for the Remiſſion of your Sins: Make you alſo a general Confeſſion of your Sins with the Prieſt, and humble your ſelf before the Divine Majeſty, ſaying:*

I

I Humbly caſt my ſelf (*O my ſweet Redeemer!* at thy ſacred Feet, deſiring to waſh them with my tears, in acknowledgment of my wickedneſs: *O Jeſu!* take compaſſion on thy poor creature, redeem'd with thy precious Blood, who repents him heartily of all his paſt Sins, and purpoſes ſeriouſly, by the aſſiſtance of thy Grace, to ſerve thee more faithfully, ſeek thee more diligently, and love thee more fervently for the future.

At the Introit.

Reflect on God's immenſe Greatneſs, Charity and Mercy.

I Rejoyce (*O Eternal Lord God!*) in that thou art, what thou art; and that there is no Being but by thee only. Thou well know'ſt (*O infinit Goodneſs!*) what thy ſelf art, and what I am: Thou art All, and I am Nothing: And yet thou ſeek'ſt after me!

At Kyrie-eleiſon.

Demand pardon for the Sins of the whole World.

HAve mercy (*O Lord!*) on all them, who are in mortal Sin; reclaim their perverſe Wills to thy love, and give them the grace of true, and perfect, Repentance, that thy Name may be magnify'd, thy goodneſs extoll'd, and thy praiſes celebrated by them, and all thy creatures. At

At *Gloria in Excelsis.*

Desire, and endeavor, the promotion of God's Honor, and Glory, to the utmost of your power.

O *My God!* how joyfully, affectionatly, inceſſantly, do the Angels adore thee, and ſing forth thy divine Praiſes! And how ſlack are men in ſerving, honoring, and loving, thee? O how highly do's the fervor, and diligence, of thoſe bleſs'd Spirits delight me; and how much do's mens negligence, and forgetfulneſs, diſpleaſe me?

Lord! I humbly Adore thee with thoſe holy Quires, and heartily deſire, that, the whole World would render thee all due honor, homage, and adoration. Lift up my Heart, (*O my Lord!*) and lodg my affections in the place, where my Treaſure lies: Let all, that I think, ſay, or do, intend thy honour; and let my Soul, and Tongue, reſound always, *Glory be to God on High*

At *Dominus vobiſcnm.*

BE thou always with me (*O my God!*) and let thy Grace never depart from me.

At the Prayers, or Collects.

Humbly joyn your Prayers with them of the Prieſt, ſaying,

O

O Eternal *Lord God*! look mercifully on thy well-belov'd Spouſe, the Catholic Church; and graciouſly receive the Petitions, which ſhe humbly preſents to the Throne of thy Sacred Majeſty by this Prieſts mediation, and Miniſtry. Here us (*O Lord*!) and help us, for thy dear Son's ſake, our only Saviour and Redeemer, Chriſt Jeſus.

At the Epiſtle.

Entertain your ſelf in conſidering, how our Bleſſed Savior was hurry'd from Annas *to* Caiphas, *from* Pilate *to* Herod, *from one place to another, in the time of his Paſſion: How he was queſtion'd, accus'd, buffeted, abus'd: Then pray for patience in your ſufferings.*

O Sweet *Saviour*! I moſt humbly beſeech thee by the Merits of all thy unjuſt Sufferings, to give me courage, conſtancy, and patience, in all ſuch occaſions of injuries, croſſes, and contradictions, as thy Divine Providence ſhall permit to befal me, during this my lifes Pilgrimage. Grant, that I may equally adore thy Eternal Will in proſperity, and adverſity, and reſignedly ſubmit my ſelf, and all, that any way concerns me, to thy moſt juſt, and ſacred, diſpoſition.

At the Goſpel.

Riſe up, to ſhew your readineſs to obey the Evangelical Doctrin: and ſtand attentively hearkning

ning to your Saviours own ſweet words: (But if you underſtand not their meaning, reflect on ſome other point or paſſage of your Redeemers life, inſtruction, or counſel:) Imploring his Grace for the effectual execution of, what he there teaches you, adviſes you, inſpires you.

ILluminate my interior Eyes, (*O God of my heart!*) Unveil my Underſtanding, and Inflame my Affections; that I may clearly ſee, and know, thy holy Will, and chearfully accompliſh thy ſacred Precepts, Counſels, and Inſpirations!

At the Creed.

You may make a profeſſion of your Faith by a mental, or vocal, recital of your Creed *together with the Prieſt. Or ſay briefly thus:*

O Soveraign *Diety!* I firmly believe thee to be one God in three Perſons; who mad'ſt all things of nothing. I believe, that the Second Perſon became Man in bleſs'd *Mary's* womb by the Holy Ghoſts operation; and that he dy'd for me, and all mankind, on the Croſs. I believe, that he aroſe from Death, that he aſcended into Heaven, and that he ſhall judg the whole world in the laſt Day. I believe the holy Catholic Church, and whatſoever ſhe teaches and defines. And in this Faith I will live and dye.

Offer

Offer up your prayers alſo for the Illumination, and Converſion, of all Unbelievers.

TAke pity, *O Lord*, on all Infidels, Heretics, and Schiſmatics; And remember (*O moſt compaſſionate Creator!*) that thy powerful hand did not bring theſe perfect products out of their eternal Nothing, and ſtamp their Rational Souls with thy own ſacred Image, in order to deſtroy, and abandon, them, ſince thou haſt been graciouſly pleas'd to ſend down thy only Son, my dear Saviour, to Redeem, and Ranſom, them (as well as my unworthy ſelf) with the price of his moſt precious Blood.

Dart therefore (*O Soveraign Lord, and ſincere Lover of all Souls!*) ſome efficacious beams of thy heavenly light, into their dark and deceiv'd Underſtandings: that they may ſee the Truths of thy ſacred Myſteries; and give them Grace to ſubmit their Necks to the ſweet and eaſy yoke of thy Precepts, and thy Churches Preſcripts.

Ah! (*my dear Lord!*) what have I done for thee, or what have I deſerv'd of thee, that I ſhould be call'd to thy ſaving Faith, and be made a Member of thy ſacred Church? Impart (I beſeech thee) the like favor to theſe thy miſled, miſtaken, and unbelieving, Creatures: that they may (with me) faithfully acknowledg, adore, and love, thee, their glorious Maker, and Redeemer; admiringly praiſe, and mag-

magnify, thy Goodneſs, and joyfully celebrate thy Mercies with Canticles of eternal gratitude, and thankſgiving.

At the Offertory, or Oblation of the Bread and Wine.

Make alſo an humble, and hearty, Oblation of your Body, Soul, Goods, Friends, to the divine Majeſty.

O Eternal Father! In union of that ineffable Love, wherewith my dear Savior offer'd up himſelf on the Croſs to thy divine Majeſty; I alſo offer up my ſelf with him: humbly beſeeching thee to direct all my thoughts, words, and works, to thy Honor, to my own good, to my Neighbors edification.

I offer up this divine Sacrifice to the glory of thy Name, to the honor of thy Angels and Saints, to ſatisfy for my ſins, to thank thee for thy benefits, to obtain a ſupply of my temporal, and ſpiritual, neceſſities.

I particularly offer it up, to obtain this Virtue, conquer this Temptation, amend this Imperfection, ſurmount this Paſſion: And for all them, who have deſir'd my Prayers, or to whom I have promis'd them.

At *Lavabo.*

Humbly beg to have your Soul waſh'd from all its filth, and wickedneſs; reciting the Pſalm Miſerere, *or ſome Verſes of it*; as,

Amplius lava me, &c. Dew down (*O merciful Creator!*) one ſmall drop of thy di-

divine Grace into my ſinful Soul; or rather ſhowr down an abundance of thy ſweet waters on me, to cleanſe me from my enormous crimes, and impurities.

Aſperges me Hyſopo, &c. Beſprinkle my Soul (O *Soveraign Lord God*!) with the Hyſop of thy Grace, that I may ſerve thee more purely: Waſh me with thy ſacred waters, till I become whiter than the driven Snow, *&c.*

At the Preface.

Lift up your heart to contemplate the Beauties, Glories, and Greatneſſes of Heaven, whether you tend, and which is your only home, aim, and end.

HOw deſirable are thy Tabernacles, (O *Lord God of Hoſts*!) My Soul ſighs, pants, and thirſts, after Thee, more than the weary'd Stag breathes after the refreſhing Fountains. Draw me after thee (O *divine ſource of all ſweetneſs!*) and I ſhall run chearfully after the odors of thy perfumes: for what do I ſeek, but thee, or what can ſatisfy me, but thy ſelf, in Heaven, or in Earth?

O that the memory of thy eternal good things remain'd always deeply ingrav'd in my Soul; how eaſily ſhould I then diſdain all temporal, periſhable, and worldly, trifles?

O my God, and my All! when ſhall I be ſo happy, as to behold thee clearly in thy heavenly Glory?

At

At Sanctus.

Keep your Heart rais'd up to your Creator; praiſing, adoring, admiring the infinit Majeſty of the Sacred Trinity, as if you were amidſt the bleſs'd Quires of Angels and Saints in Heaven: ſinging Jubilees with them.

HOly, Holy, Holy, Lord God of Sabbath. Heaven and Earth are full of thy Glory! Hoſanna in the higheſt.

O Holy of Holies! give me a glimps of thy glorious ſelf, that my illuminated Soul may praiſe thee more purely, and love thee more perfectly.

O celeſtial Seraphims! who inceſſantly praiſe my God with the ſweet Eccho's of your eternally repeated *Holy*, deſcend from Heaven to help my deſirous heart in ſinging forth his praiſes; that I may alſo become holy, pure, and perfect in the preſence of my Lord and Maker.

At the firſt Memento.

INto thy ſacred Hands (O *ſweet Saviour!*) I recommend my Soul with all its faculties, my Body with all its ſenſes, my whole Interior and Exterior man with all its affections and actions.

Preſerve me (O *all-powerful Redeemer!*) from all ſin and Impurity; and give me perſeverance in thy love and ſervice.

Let

Let thy undrainable fountain of mercy (O *Lord Jeſu* !) extend alſo it ſelf towards my Kindred, Friends, Enemies, (*particularly towards ſuch and ſuch*) and all them, for whom I ought to offer up my Prayers to thy divine Majeſty.

Whilſt the Prieſt purſues the reſt of the Canon in ſilence, do you alſo recollect your Senſes in expectation of your Saviours preſence on the Altar, which will be aſſoon, as the words of Conſecration are ended : Your Heart burning in the mean while with theſe like deſires of St. Auguſtin.

O My Comforter ! appear to me ! O only light of my Souls eyes, let me ſee thee !

O only Joy of my Spirit ! Come, and glad me with thy preſence !

O only Jubilee of my Heart ! Let me contemplate thee !

O my Lord, my Life, my Love, my All ! Shew me thy ſelf, and I ſhall be ſafe, *&c.*

At the Elevation of the ſacred Hoſt, and Chalice, repreſent to your ſelf, how your Redeemer offers up himſelf there to the Eternal Father : and conforming your Devotion to the Spirit of Chriſt Jeſus, you may ſay with heart, or mouth.

O Adorable Majeſty ! in Union of this affectionate Reverence, which my Redeemer now renders thee ; in memory of his dolorous Paſſion ; And in acknowledgment of my own Nothing, and thy infinit Greatneſs : I

humbly offer thee a perpetual ſubmiſſion of all my Being, all my Powers, all my Faculties. Be thou eternally exalted, admir'd, and glorify'd, O Holy, Holy, Holy Trinity, My Lord, my God, my All.

Or thus, by way of Ejaculations, Affections, Extaſies.

O Goodneſs! O mercy! O Love! O Liberality! O immenſe, infinit, incomprehenſible, exceſſive, Charity!

O Eternal Father! behold thy belov'd Son, and my bleſs'd Saviour; whom I humbly offer up to thy Divine Majeſty in ſatisfaction for all my offences, negligences, ingratitudes.

I offer thee his purity, innocence, perfection; to ſatisfy for my impurity, malice, impiety: his Humility for my Pride; his Zeal for my Tepidity; all the Sanctity of his life, for all the imperfections of my life.

O merciful and compaſſionate Father! Look on thy own Sons Charity: Behold, how he once offer'd himſelf a Bloody Sacrifice on the Croſs for my ſalvation: and how he now offers himſelf an unbloody Sacrifice on this Altar for the ſame end. *O holy Father!* receive this his holy Sacrifice in lieu of all the honors, homages, gratitudes, which are due to thy ſacred, and ſoveraign, goodneſs from me, and all thy creatures.

Keep-

Keeping your mind ſtill fix'd on your dear Saviour, now preſent on the Altar; ſpeak to him with the moſt tender affections, which your Heart can poſſibly produce, either by Acts of Praiſe; as,

O Son of God! what can be compar'd to thy Charity? O my Lord! who is like thee in Goodneſs, in Love, in Liberality? O ſweet Jeſu! thou art my Reſt, my Refuge, my Riches, my Center, my Hope, my Happineſs, my All.

Or by Acts of Complacence; as,

O King of Heaven and Earth! Thou art here the Joy of my Soul, as thou art there the Jubilee of thy Saints. Thou art here on the Altar, and thou art there in thy eternal glory and beatitude. O Amiable Sacrifice! O Admirable Invention of the divine Power, Wiſdom, and Charity!

Or by Acts of Thanksgiving:

O Dear Saviour! How much haſt thou done for an unworthy wretch! O the exceſs of thy goodneſs! who can ſufficiently acknowledg it? O Great Monarch of both worlds! That thou ſhouldſt thus humble thy ſelf for a meer worm on this Altar!

O ye Angels, Saints, and all Creatures! Come, help me to honor, praiſe, bleſs, and love,

my liberal Lord God: who has (as it were) employ'd his Omnipotence in order to my benefit and profit.

Or, by Acts of Reſignation.

O Jeſu! Since thou art pleas'd to render thy ſelf here preſent for my ſake: I here promiſe a readineſs to perform any thing for thy ſervice.

O my God! What wilt thou have me do? thy Will is the Deſire of my heart, the Delight of my Soul, the Deſign of my intentions, the Drift of my whole life and being.

O when ſhall I have no Will but thine! no life but for thy Love! no being but to be, what thou wouldſt have me?

Or by Acts of Self-Oblation.

O My Lord, and my Lover! ſince thou giv'ſt thy ſelf wholly to me, I give my ſelf entirely to thee.

O Saviour! Receive me, take me, poſſeſs me totally, entirely, eternally.

Or by Acts of Deſire to pleaſe him.

O What ſhall I do, (*Dear Lord!*) in order to pleaſe thee? What do I covet in this world, but to give thee content?

Were there no Heaven, no Hell, no Reward, no Puniſhment; it were yet for me a ſufficient ho-

honor and happineſs to be agreeable to thy Divine Majeſty, O my God, and my All!

Or by Acts of Grief, that he is offended.

AH! *My Saviour!* whence is it then, that ſo many Souls forſake thy love; ſince thou art ſo lovely, and ſo loving?

Ah! *my Dear Jeſu!* Why did I ever offend thee, ſince thy ineffable Charity deſerv'd my reciprocal affection! O wretched, wicked, miſerable, all they, who love not *Jeſus!*

Or by Acts of Deſire to Love him.

O Moſt pure, and perfect, Lover! who lov'dſt me from all Eternity! When ſhall I begin to pay my Love, which is ſo long ſince due to thy Divine Goodneſs!

O when ſhall I truly hate the World, Sin, and my Self, for thy Love and Service?

Or by Acts of Deſire to ſee him in his Glory.

O King of Glory! When ſhall I clearly contemplate thy amiable Countenance in thy Happy Kingdom?

O Life of my life, and Love of my Soul! When ſhall I leave this loathſom, and impriſoning, Earth, and be admitted into thy lovely *Paradiſe?*

At the Second Memento.

O Compaſſionat Creator! Take pity on the poor Souls in *Purgatory*, (*Particularly, ſuch and ſuch* .) And let the ſame Mercy, which has been graciouſly pleas'd to pardon their Impieties, mitigate alſo their Puniſhments: That by the merits of thy dear Son's Death and Paſſion (which are here in this Holy Sacrifice moſt humbly preſented to thy Sacred Majeſty in their behalf) they may ſpeedily be tranſlated to that ſtate of glory, for which thou eternally deſign'dſt them.

At the Pater Noſter,

Humbly crave ſuch things, as are contain'd in theſe Seven Petitions.

1. O Heavenly Father! I moſt heartily congratulate thy Infinit Glory and Greatneſs. Give (I beſeech thee) the light of thy Faith to all Infidels, and the grace of thy Love and Charity to all Chriſtians: That thy ſacred Name may be ſanctify'd by all men on Earth, as it is by all the Bleſs'd in Heaven.

2. O Holy, holy, holy Trinity! enter, remain, reign in our hearts, ſouls, affections: that we may ſerve thee, love thee, honor thee, on earth, as thy Saints do in Heaven.

3. Teach me, (*O Lord!*) to perform thy Will, [1.] Perfectly, [2.] Purely, [3.] Promptly, [4.] Perſeverantly.

4. *O*

4. *O Bread of Life!* which deſcend'ſt from Heaven, to give life to the world! give thy ſelf to my Soul, that I may live by thee, in thee, for thee, by thy grace, in thy favour, for thy honor.

5. *O liberal Father!* For the love of thee, I freely forgive all ſuch, as have any way offended me: and for the love of thy dear Son I beg forgiveneſs of all my own offences againſt thy divine Majeſty.

6. Behold, (*O my bleſs'd Creator!*) how I am on all ſides encompaſs'd with cruel enemies: Lord, I refuſe not the combat, ſince 'tis thy Will; but I beg thy gracious aſſiſtance, that I may get the victory, and that thou may'ſt have the glory.

7. Deliver me (*O All powerful Lord God!*) from all Evil; from all corporal, ſpiritual, temporal, eternal, miſeries: From Sin, from my ſelf, and from whatſoever diſpleaſes thy divine, infinit, amiable, adoreable, Majeſty.

At the firſt Agnus Dei.

O Sweet Lamb of God, pardon all my Sins: and particularly *ſuch and ſuch an one*, wherein I have moſt grievouſly, and frequently, offended.

At the ſecond Agnus Dei.

O Innocent Lamb of God! Implant all Virtues in my Soul: and eſpecially *this and*

this, which I ſeem moſt to ſtand in need of.

At the third Agnus Dei.

O Peaceable, pure, and perfect, Lamb of *God*, Give me *Peace* of Conſcience, *Purity* of Heart, *Perfection* of Spirit, *&c.* and whatſoever will render me moſt agreeable to thy Divine Majeſty.

At Domine non ſum dignus.

HUmbling my ſelf in the Preſence of thy Sacred Majeſty, *(O Soveraign Lord Jeſu!)* I *adore* thy goodneſs, Greatneſs, and Glory; and *acknowledge* my own Unworthineſs, Baſeneſs, and Nothing.

Whil'ſt the Prieſt Communicates.

If you are to Communicate Sacramentally, theſe Prayers and Devotions may ſerve you for a ſufficient Preparation: Howſoever you may Communicate Spiritually to your great Profit, and Merit, in all the Maſſes, *at which you aſſiſt. This Spiritual Communion conſiſts in theſe Two Points:*

1. A *Lively* Faith *of your* Savior's *Real Preſence in the Sacrament.*

2. *An Ardent* Deſire *to Receive Him into your Soul, and to be perfectly united to Him.*

O my ſweet Savior! the Soveraign Lord of my Heart, and the belov'd Object of my Affections! I adore thy Sacred Body, Blood, Soul, Divinity, cover'd under theſe Sacramental Forms! O that I had all the neceſſary Diſpoſitions of a worthy Communicant! Do thou only ſpeak the word, (*O All-powerful Lord God!*) and my Soul ſhall be ſav'd. Enter (*O my belov'd Bridegroom!*) into this poor Lodging; enrich it with thy infinit Perfections; fit it up (as thy ſelf beſt knows, and pleaſes) for thy own Entertainment.

At the laſt Prayers.

Render your Hearty Thanks to the Divine Majeſty for all his Gifts, and Benefits.

O My *God*! My Deſire is always to praiſe thee for thy always continu'd Favors. But, Ah! my Frailty, Tepidity, and Weakneſs, interrupt my Deſires, Wiſhes, and Affections: Make uſe therefore of thy own Goodneſs, (*O my Gracious Redeemer!*) in ſupplying my preſent Defects, pardoning my paſt Negligences, preſerving me from future Failings, and praiſing thy ſelf in me, and all thy Creatures.

At the Prieſts final Benediction.

O Sweet Jeſu! beſtow on me this day thy *Bleſſing* with this of thy Prieſt; preſerve me from all ſin, and give me perſeverance in thy ſer-

ſervice: That at the laſt day of thy dreadful Judgment, I may receive that happy Benediction amongſt thy Elect, and Predeſtinate Children of *Venite Benedicti*: Come ye bleſs'd of my Father, and take poſſeſſion of the Kingdom, which was prepar'd for you from all Eternity,

At the laſt Goſpel of St. John.

This Goſpel is always recited at the end of Maſs, *as containing the ſublimeſt myſteries of our Faith, and being an abridgment of the mervails, hidden in the holy Trinity.*

And at thoſe words; Verbum caro factum eſt, The Word was made fleſh, (*Words never enough to be reverenc'd,*) *the Prieſt and People fall down on their Knees. And at the end thereof*

The laſt word is Deo gratias, Thanks be to God, *for the accompliſhment of theſe holy Myſteries.*

I Render thee all poſſible praiſe, and Thanks (*O Soveraign Creator!*) for the favor, I have this day receiv'd of thy bounty, and of which many better deſerving Chriſtians are depriv'd. Receive (*O Lord!*) my unworthy prayers, ſupply all my defects, pardon all my indevotions, diſtractions, and irreverences, and grant, that by the ſtrength and virtue of theſe divine Myſteries, I may go on cheerfully, courageously, perſeverantly, in the path of thy Precepts, Love, and Service, amidſt all the temptations,

tations, troubles, and dangers, of my lifes Pilgrimage; till I shall one day happily arrive at thy holy Mountain, which is thy Heavenly Paradise; where with thy blefs'd Angels, and Saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite Goodnefs, and Mercy, with uninterrupted Canticles of eternal Praise, Admiration, and Gratitude.

¶. X.

Directions, Devotions, and Entertainments, for Sick Persons.

1. What the Sick Party is to do at the Beginning of his Infirmity.

1. *WHen any Sickneſs ſhall ſeize on you, receive it no otherwiſe, than as the Summons of Death, and render moſt humble, and hearty, Thanks to your Heavenly Father for giving you this Paternal Viſitation, and timely Warning.*

2. *Tho' the beſt diſpoſition to a happy Death is to have led a holy Life: yet whatſoever your Life has been formerly, you are now to reſolve ſeriouſly to ſpend the ſhort remainder of your time in your Creators love and ſervice; and in order hereto.*

3. *En-*

3. *Endeavor to have discreet, and devout, persons about you: for if ever poor man has need of faithful friends, it is surely in the time of sickness, and in the Hour, and Agony, of his death, when his own Forces fail him, when his grievous pains oppress him, when his Ghostly Enemies are most busy about him.*

4. *Above all, strive to have the company of your Confessor at fit seasons: entreating him to take your soul into his charitable care, and consideration, to entertain you with the continual inculcation of your duty, of your Creators mercy, of your sins heinousness, and of whatsoever he shall think proper to dispose you for eternity.*

5. *Confess, and Communicate, with all possible fervor, Zeal, and Devotion; and then rest in peace, hope, and confidence; casting all your Sins, Cares, and Fears, together with your whole self, into Christs open Wounds.*

6. *Trouble not your mind with an overscrupulous Examination of your Conscience, or desire to make a general Confession, (especially if you have of late had a convenient, and ordinary, care of your duty) for this shews want of Confidence in your Creators mercy, and your Redeemers merits. Yet if any thing of moment troubles your mind, and hinders your interior tranquillity, discover it briefly in Confession, and then remain fully satisfy'd for the future: conforming your self quietly, patiently, and obediently, to the* Dictamen, *and Judgment, of your Ghostly Father.*

7. *Desire your Physician, Friends, and Ghostly Father, not to flatter you, but freely to deliver*

their

their sense, and opinion, concerning the danger of your present sickness; that so you may have time to settle your Spiritual, and Temporal, affairs.

8. *When it shall be told you, as it was to* Ezechias, Dispose of thy house, and set all things in order; for thou shalt dy, and not live: *Then (at last) without delay, fall seriously to the making of a settlement of your four sorts of Houses.* 1. *Your* Interior House, *which is your Conscience.* 2. *Your* Exterior House, *which is the house of your Birth, Family, Parents, Kindred, Domestics, and whatsoever concerns your temporal means.* 3. *Your* Inferior House, *which is the Body, wherein your Soul dwells during this mortal life.* 4. *Your* Superior House, *which is Heaven, whither your Soul aspires after this her Pilgrimage.* [1.] *The* Interior House *of your Conscience must be carefully cleans'd from all crimes, adorn'd with all Virtues, and prepar'd with the Sacraments of Confession, Communion, Extream Unction.* [2.] *The* Exterior House *of your Family must be car'd for by making a clear, pious, and equitable, Testament of such Goods, as you possess.* [3.] *The* Inferior House *of your body must be provided for, as to its Burial after your Souls departure.* [4.] *The* Superior House *of Paradise, for which you were created, must finally be car'd for: not only by continual praying for final perseverance, that so you may not lose your hopes, and title, to it; but also by perpetually practising such Acts of Sanctity, as may encrease your merit; & raise you higher & higher in the divine favor till the hour of your death; And by taking care*

care with the devout St. Monica, that after your death you may be remembred at the Altar of our Lord. It being a Holy and healthful thought to pray for the Dead, that they may be loos'd from their sins *Mac.* 12. 46.

9. If there be any Restitution commanded, any Alms to be distributed; any Acts of Justice, or Piety, to be perform'd; delay it not for fear of Deaths surprizal: O how many Souls burn in Hell Fire for having driven off from time to time their doing Penance, their Conversion to God, their Restitution of ill-gotten Goods, their doing of Just Actions!

10. The like is to be said of your being reconcil'd to your Enemies, if there be any such occasion; for without perfect Charity, all is lost; and he, that hates his Neighbor, is a murderer.

11. If your Sickness encreases, you must timely ask the Sacrament of Extream Unction, which being receiv'd with due Devotion, and Contrition, is of great vertue, and efficacy, remitting all Venial offences, and cancelling all such Mortal Crimes, as escap'd your memory in Confession: yea, and sometimes curing you of your Corporal Infirmity, according to that of Saint James. Is any one sick? Let him call for the Priests, of the Church to pray over him, and anoint him with Oyl in the name of the Lord, and the Prayer of Faith shall save the Sick, and our Lord shall raise him up; and if he be in sins, they shall be forgiven him.

12. Drive out of your fancy that fond, and foolish, Opinion of some ill grounded Christians, who

who conceive these holy Ceremonies (to wit, the receiving of their *Viaticum* and extream Unction) *to be a hastning of their death: no, they prolong your life, if it be for Gods honor and glory; or prepare you for a better life, which shall last for all Eternity.*

3. *If there be any Person about you, which may probably endanger your Quiet, or trouble your Conscience, or give occasion of new Temptations, by reason of any past sinful familiarity, or disaffection: endeavor to have him or her remov'd: for such Objects may cause you to lose more merit in a moment, than all the Priests of the World can cause you to gain in your whose life time.*

14. *If, notwithstanding all the moral diligence, you have us'd in making your Confession, the Devil should suggest any enormous Crime to your memory, as forgotten, or not sufficiently specify'd with all its due circumstances, intending thereby to disquiet your mind, or to drive you into despair: confess it speedily, humbly, sincerely; which will shame him, and secure your Soul; But if your weakness, or want of speech, permit you not to declare it; excite your self to an inward act of Contrition, saying in your heart,* Jesu pity me, pardon me, absolve me.

15. *Having setled all things as discreetly, and diligently, as you can, (to wit, your temporalities by a clear and conscientious Testament, and your Soul by a sincere Confession, and by a devout receiving of the Sacraments of the* Eucharist *and* Extreme Unction) *Leave off all other thoughts and employments, and prepare your self only for a happy Death; and in order hereunto.* 16. *We*

16. *We ſhould adviſe you,* (*as far forth as your time and ſtrength will permit,*) to execute your own Teſtament, *by diſtributing ſuch Alms, as you have determin'd to beſtow, and performing ſuch acts of Piety, as you intended, without delay: ſo making your own Eyes the Overſeers, and your own Hands the Executors of your Will; and not to leave all to them, who may forget, or neglect, or perchance refuſe, to accompliſh it.*

17. *Then make another Spiritual Teſtament in ſome ſuch like manner.* [1.] Give your Soul to God, to ſerve him, love him, lodg him. [2.] Your Will and Judgment to your Spiritual Guide. [3.] Your Heart to your Brethren. Aſſiſtants; Attendants. [4.] Your Memory, Underſtanding, and Spirit, to remember, admire, and meditate on, your Creators Goodneſs, and your Redeemers Mercy, *&c.* [5.] Your Tongue to pray, and praiſe God, and to ſpeek meekly to your Neighbors.

18. *Be as quiet, obedient, and content, as you can*; O what rare Virtues are Meekneſs, Quietneſs, and Obedience, in ſickneſs, and of how great Edification! *Know therefore, that whatſoever hinders your quietneſs, and meekneſs, are meer temptations, and come not from God, but from your Ghoſtly Enemy*; as to be troubled, that you cannot pray, ſleep, eat, keep your Phyſic, *&c.* or that you are ſo burdenſom, chargeable, noiſom to others; or that you are moleſted with abominable imaginations, *&c. For all theſe are ſhadows, and only imaginary difficulties, to a well ſetled and reſign'd Soul.*

19. *Yet*

19. *Yet be not ſo careleſs, as to addict your ſelf ſo much to your eaſe, extroverſion, and recreation, that you forget God, and your Soul: nor ſo attentive, that you afflict Nature, or increaſe your diſeaſe; but endeavor to be as indifferently cheerful, as your frailty will permit.*

20. *Beware of being over-curious, or delicate, in your Diet, over-tender of your Treaty, or over-ſolicitous of your Health. Leave all to God with a Childiſh ſimplicity ond ſincerity: taking him for your Father, Phyſician, and Friend, who loves you, ſees you, and takes care of you.*

24. *Complain little, deſire leſs, refuſe nothing, ſeek not to be moan'd: but being ask'd, tell truly, how you find your ſelf, making no aggravations, of what you ſuffer, but humbly requeſting the Prayers of them, that viſit you: ſaying,* I am indeed ſick, but Gods Will be done; pray for me.

21. *Take all things, neceſſary for your recovery, without any ſcruple, or repugnancy.*

23. *Neither praiſe, nor diſpraiſe, your ſelf, nor care, what others ſay, or judge, of you.*

24. *Entreat ſome devout perſon to read now and then diſcreetly, and diſtinctly, ſome good Book of Reſignation, and Confidence, and to pray ſometimes with you for your eaſe, and comfort.*

25. *Seek not much content from Creatures, or from any Perſon, or from your Ghoſtly Father himſelf; but place your whole confidence in God your Creator, and expect your chief comfort from Chriſt your Redeemer.*

26. *Communicate as often, as your Confeſſor ſhall permit, and Confeſs once a Week, and that*

only few things, without anxiety, perplexity, or ſcrupuloſity.

27. *Let not the memory of your paſt offences, or the doubt of your future eſtate, or the feeling of a preſent impatience in your ſickneſs and ſufferings, afflict your Spirit; much leſs any repreſentations or Images, be they never ſo fearful and abominable; which are no more to be valu'd, than as* Dreams, *proceeding from your Bodies indiſpoſition: for your Heart being ſolidly converted to God your Creator, and averted from all, that is diſpleaſing to his Divine Majeſty, none of theſe things can hurt you, but rather give you occaſion of merit.*

28. *Before, or after, the receiving of your* Viaticum, *ask Pardon of the whole World, of them there preſent, and of any particular perſon, whom you conceive to have hurt, hindred, ſcandaliz'd, or contriſtated: ſaying,* For thy ſake (*O my Lord and Saviour!*) I freely forgive all, who have any way offended me; and I humbly beg of all them, whom I have any way offended, that for thy ſake they will freely forgive me.

29. *During the whole time of your ſickneſs, you have two things chiefly to do.* [1.] To Suffer. [2.] To Offer: Suffer patiently, what you feel, & Offer your ſelf willingly to ſuffer more, if it ſo pleaſes the Divine Majeſty.

30. *Inſtead of reflexions on Sin, and Hell, fix your mind on Heaven, and conſider, what a happineſs it is to love, ſee, enjoy, pleaſe, and praiſe, God eternally in his bleſs'd Paradiſe: where there will be no more fear, doubt, temptation,*

nor

nor occaſion, of offending him: where he will wipe all tears off your Eyes, ſweat off your Brows, blood off your Wounds: where you ſhall poſſeſs perfect Health, and Welfare, true Life, and Liberty, full Peace, and Plenty, for evermore.

Read over theſe few points of Inſtruction, or cauſe them to be often read to you, (during the intervals of your Diſeaſe) ponder them ſeriouſly, and practiſe them devoutly: and be hopefully confident, that if you endeavor to conform your ſelf in your ſickneſs to this (or the like) Method, you cannot depart this life out of Gods grace and favor; but that he will call you to live with Himſelf, and his holy Angels, and Saints, in his happy manſion of Eternity.

Then recite with a ſincere Devotion this following Prayer.

A Prayer, to be ſaid, when one firſt falls ſick.

SIckneſs (*O my Soveraign Lord God!*) is a juſt puniſhment of Sin; which, corrupting the Souls integrity, has ſubjected the Body to miſery: And I acknowledg my Sins to have been ſo great, that I deſerve to ſuffer a far greater Miſery. I have (alas! I humbly confeſs it, and now heartily lament it,) long abus'd the Health, which thy bounty beſtow'd on me, and employ'd the ſtrength, was lent me to ſerve thee, to become more powerful in impiety: I have yielded to my Appetites, whatſoever they deſir'd, and inſtead of meaſuring the uſe of thy Creatures by the rule of Neceſſity, I have fol-

low'd the law of Senſuality: Is it not then moſt juſt, I ſhould at laſt loſe the goods, I ſo long abus'd? Yes, *O my Lord*! and thou deal'ſt favourably with thy rebellious Servant, if the pains, I now ſuffer, may ſerve to expiate the future Puniſhments, my Sins have deſerv'd. Give me therefore, *O my Gracious Soveraign*! the Spirit of perfect penance, that I may zealouſly riſe up againſt my ſelf to revenge thy offended Juſtice; and that to appeaſe, and ſatisfy, it, I may ſuffer my preſent Sickneſs not only with patience, but with pleaſure, alacrity, and gratitude. Strike me, *O my God*! Scourge me, burn me, wound me, cut me, and kill my Body, ſo thou pardon my Sins, and ſpare my Soul in Eternity; In hope of which happineſs, all Sufferings ſhall ſeem ſweet to me, as proceeding from thy paternal hands; and I here diſavow all expreſſions of complaint, which the violence of my Diſeaſe may hereafter draw from my Tongue, but not from my Heart; which is wholly reſign'd to my dear Lord's will and pleaſure. Nor will I care to be inform'd, how long I muſt ly languiſhing in this my Infirmity, or whether Death ſhall in this battle be defeated, or become victorious over my life: No *my Lord*! I abſolutely leave the diſpoſal of my Body, Soul, and all, that concerns me, to thy Divine Will and Pleaſure; and deſire nothing, as to my Life and Death, but that the ſhort remainder of my Life may be ſpent in loving thee, ſerving thee, and ſuffering for thee; and that, whenſoever thou ſhalt ſend Death to cut

cut its thread, my Soul may be found ready prepar'd for her happy Eternity. In the mean ſpace, it matters not whether I am cheriſh'd, or contriſtrated; I will endeavour to be indifferent to either, ſince I deſerve not the one, and my Sins render me worthy of the other. Thy innocent Son, (*O Eternal Father*!) who ſuffer'd not (as I do) for his own Sins, was deſerted by his Diſciples, and even by thy ſelf alſo: And ſhall I, after this Example, expect from Men any Aſſiſtance, Tenderneſs, and Compaſſion? I only beg of thee, (*My Bountiful, and Compaſſionate, Creator*!) ſome ſmall Communication of that Spirit, wherewith thy patient Son, my ſweet *Saviour*, ſuffer'd, that ſo uniting all my Pains to his paſſion, they may acquire the Dignity, (which their own Nature denies them) to be acceptable to thy Divine Majeſty, Whoſe Sacred Name be prais'd by me, and all Creatures, for evermore.

Demands to a Sick Perſon, at the Receiving of the Viaticum, *or Extream Unction; or at other fit times.*

1. DO you firmly, heartily, and humbly, believe all the Articles of Faith, and all the Holy Scripture, according to the ſenſe of the Catholic Doctors, and Definitions of the Church?

2. Do you deteſt all Superſtitions, Schiſms, and Hereſies, condemn'd by the Church?

3. Are you glad, and deſirous, to dy a Member of this true, Catholic, Apoſtolic, *Roman*,

Church; in the Faith, taught by our Lord Jeſus, and participation of the holy Sacraments?

4. Do you acknowledg, that you have grivouſly offended God, your Creator, who has been ſo bountiful to you? and are you ſorry for all your ſins, ingratitudes, negligences, omiſſions, commiſſions, loſt time, and opportunities, rejected Inſpirations?

5. Do you ask pardon of the Divine Majeſty, and all your Neighbors, whom you have any way offended, diſedify'd, contriſtated, wrong'd, or ſcandaliz'd?

6. Do's your Sorrow for all theſe things proceed, not ſo much for fear of death, hell, and puniſhment, as for the offence, diſpleaſure, and diſhonor, of God, whom you ſhould have lov'd above all things?

7. Are you fully reſolv'd by Gods grace, and aſſiſtance, (if you out-live this ſickneſs) to amend your Life, and rather to leave, loſe, and ſuffer, any thing, than to offend God; And do you deſire life only to this effect, that you may better ſerve him?

8. Do you wiſh, you could love God with as great ſincerity, as the bleſs'd Saints do in Heaven, and as the moſt perfect Souls do on Earth?

9. Have you perform'd ſuch Penance, made ſuch Reſtitution, done ſuch ſatisfaction to God and Man, as your Confeſſor has enjoyn'd you; or are you content, and ready, to do it?

10. Do you recommend your ſelf to the Prayers

yers of the bleſs'd Virgin *Mary*, of your ſpecial Patrons, and in particular, of your good Angel Guardian?

11. Do you diſtruſt, diſavow, and renounce, all your own merits, virtues, and perfections; and truſt to be ſav'd by the Mercies of God, and Merits of your dear Redeemer?

12. Do you render hearty thanks to the divine Majeſty for all his favors and bleſſings; and eſpecially for that of your Converſion and Vocation to his true Church and Faith: And alſo for all the Croſſes, he has permitted to befall you, and even for this your preſent Sickneſs, in which you now languiſh?

13. Do you abſolutely, and entirely, reſign your ſelf to his Sacred Will, and Diſpoſition, for all time and Eternity? And are you indifferent to Sickneſs, or Health, to Life, or Death, to Comforts, or Croſſes, and to whatſoever ſhall be conformable to the Divine Liking and Pleaſure?

14. If the *Devil* tempts you in matter of Faith; What will you anſwer him? I *believe in God, and his Church.* Or, In matter of Deſpair? *'Tis true,* I *am a great Sinner, and deſerve Hell: Yet my Savior is my Hope, my Pledge, and my Surety: And when* God *ceaſes to be Good, and* Jeſus *to be my Saviour, then will* I *ceaſe to hope for Mercy, and not before.*

15. But if your Ghoſtly Enemy contin ues to afflict, affright, and terrify you with the Memory of your Sins, *God*'s Judgments, and Hell's Torments; What will you do? I will

ſay, *Live* Jeſus, *my Lord, and my Love*; *and I will put his Death, and Paſſion, betwixt me and them all.*

16. If thro' the Suggeſtion of *Satan*, or any ſelf-frailty, or ſurprizal, you ſhould chance to fall, and ſwerve from any of theſe good Purpoſes and Reſolutions? *I now declare it to be of no force for evermore: And I will, by* God's *Grace, return ſpeedily to him again.*

Other Queſtions, propos'd to a Penitent, languiſhing, and loving Soul, by her Confeſſor; to diſpoſe her to an happy Death, with her Anſwers to the ſame: By way of a Dialogue *between* God, *and Her. This is proper for more Spiritual Perſons.*

GOD. My Child! the laſt Hour of thy Mortal Life runs now in the Watch of my Divine Providence: This is the moment, on which depends thy Eternity. Anſwer me therefore heartily, conſcionably, and confidently, to theſe Points, which I ſhall here propoſe to thee.

Soul. *O my* God! *be thou bleſs'd for evermore, and thy Sacred Will be done in me, and in all thy Creatures: Speak,* Lord, *for thy Servant hears attentively, and will anſwer ſincerely, as in thy Preſence, who penetrateſt into the Secrets of my Heart. And I moſt humbly beſeech thy Divine Majeſty, that I may ſupply by my inward Will and deſires, what I am unable to expreſs by my outward Words and Geſtures.* I *confeſs, and acknowledge, my Imperfection,* Ignorance, *and* Unworthineſs

worthineſs to ſpeak to thee, (My Lord and my Maker!) *or to be by thee remembred, or regarded; but hoping in thy Gracious Aſſiſtance, I will humbly obey thy Commands.*

Art thou willing to dy a Member of my Church, at this time, in this Place, and Company?

O my God! *I deſire (even from my very heart) to dy a true Child of thy holy Church, believing all, that the ſaid Church teaches, and am ready rather to loſe my life, than leave my Faith. As for all other circumſtances of my death, I am altogether indifferent, how, when, and where, I ſhall live, or dye, ſo it be in thy ſweet favor, and friendſhip, and according to thy ſacred Will, and Pleaſure.*

2. Do's not thy Soul covet to be in my cuſtody, and love; and to return to me, her Center, Sanctuary, and place of Reſt?

This (O my Lord!) *is the earneſt ſuit of thy poor ſervant; For I well know, I am ſafe and ſecure in thy powerful Cuſtody; and if thou lov'ſt me, I am ſure to enjoy thee, becauſe thou never leav'ſt them, whom thou lov'ſt.* O Reſt, *long expected, much deſir'd, and frequently ſigh'd after, when ſhall I enjoy thee?* O my Creator! *Let my ſoul repoſe in thee, her Center; She was made for thee, and ſhe will never be truly quiet, and content, till ſhe returns to thee, and becomes united to thee, her final end, and only felicity.*

3. Do'ſt thou not heartily deteſt all Sin, all Error, all Inordination of Will, and Affection?

I *do*

I do (moſt gracious Lord !) *and whatſoever is any way contrary, or diſpleaſing, to thy Divine Majeſty ; being deſirous to have abſolutely no Will at all, but only thine.*

4. 1. What wilt thou have to be thy laſt Word. 2. Thy laſt Wound. 3. Thy laſt Will. 4. Thy laſt internal Act of Affection to me ?

1. Sweet Jeſu receive my ſoul. 2. *Wound me with thy Love, that I may be wholly thine.* 3. I *give my ſelf, and all to thee, to whom all is due.* 4. *I chooſe thee for my God, and will be thy Bond-Slave for ever : I deſire nothing either for time or eternity, but thy only Will : Be thou, what thou art, to wit, all goodneſs, all glory, all happineſs ; and let me be, what thou wilt, and as I may be moſt pleaſing to thee.*

5. What is thy Affection towards Creatures ? What thy Averſion from them ? Art thou truly content to leave all, and to be left by all ?

I *cannot perceive* (O my God !) *that* I *am averted from any reaſonable Creature, tho'* I *often feel my ſelf on light occaſions mov'd with diſpleaſure againſt ſome of thy ſervants,* (*whoſe feet* I *am not worthy to kiſs ;*) *yet* I *now, even with all my heart, wiſh them Happineſs in this life, and eternal felicity in the next.*

Neither do I *envy any ones proſperity in any thing whatſoever ; but humbly beſeech thee,* (my ſweet Jeſu !) *if it be for thy own Honor and Glory, to beſtow more Favors, and greater Bleſſings on all thy Creatures. And this I moſt heartily crave for thoſe eſpecially, with whom* I *have had,*

or ſhall hereafter have, any Difficulty, and whom my Nature is leaſt inclin'd to affect.

Whatſoever inordinate Affection I ever had, or now have, either to my Self, or any Created Object, I do here, in thy Adorable Preſence, diſavow, and utterly renounce; converting my whole Heart and Love to thy Sacred Majeſty; and deſiring to honor, and affect, all thy Creatures in thee, and for thee only.

I am content (O my God and All!) *to leave all, and that all ſhould leave, and abandon, me: Only permit me to live under the Shadow of thy Wings, and to have thee always preſent with me.*

6. Wherein do'ſt thou moſt truſt, and confide, in dying?

O my Creator! *In thy Infinit Mercy, and in the Merits of my Sweet Redeemer,* Chriſt Jeſus, *is all my Hope and Confidence: And I humbly preſent this unſpeakable Treaſure,* (*I mean, the Death and Paſſion of my Lord* Jeſus) *before the Throne of thy Juſtice,* (O my dread Soveraign!) *as alſo the Merits and Interceſſions of the Immaculate Virgin* Mary, *and of all thy glorious Saints. Lo,* (my Lord!) *this is all my Truſt, Comfort, and Confidence; here is all my Hope, Riches, and Treaſure; and in this I will rejoyce for ever; For of my ſelf, I am miſerable, wretched, wicked, having nothing in my Soul to adorn it, or render it grateful to thy immenſe purity, and infinite Goodneſs.*

7. [1.] Haſt thou not greatly offended me? [2] Do's it not much grieve thee? [3.] If

Thou

thou couldſt recal it, wouldſt thou do it! [4.] Wouldſt thou Confeſs all again, and that in Public, if it were my will? [5.] What do'ſt thou offer in Satisfaction? [6. What Penance art thou content to undertake? [7.] Wilt thou ask Pardon for all thy Scandals? [8.] If all hearts were thine, as they are mine, how wouldſt thou diſpoſe of them?

1. O moſt merciful Father! I *confeſs*, I *have moſt grievouſly offended thy gracious goodneſs, and that* I *have often deſerv'd Hells eternal puniſhments: but thy Mercy has ſpar'd me till this preſent, to the end* I *may become converted, and live: Be thou ever bleſs'd, and prais'd, by me, and all creatures for evermore.* 2. *I am ſorry, and griev'd, to my very ſoul, that I have offended ſo good a God; and that there has been ſo great a diſſimilitude in my Soul with thee, according to whoſe ſacred image it was created.* 3. *Pardon me* (O compaſſionate Father!) *pardon thy now repenting, returning, converted Child: For could I recal, undo, and cancel all the Evil, I have ever thought, done, or ſaid, I would ſurely do it, tho' the difficulty coſt me my Life.* 4. *And* I *would moſt readily re-confeſs all my Sins,* (*tho' they are very many, and monſtrous*) *in the Preſence and hearing of the whole World, if* I *underſtood by thy Deputy, my Ghoſtly Father, that it were thy Will, and Pleaſure.* 5. O my God! *If thou demand'ſt Satisfaction from me, which way ſhall* I *turn me?* I *will run to my ſweet* Jeſus, *and preſent thee with the precious Merits of his moſt holy and painful Life, and of his moſt cruel*

and

and shameful Death, in full Satisfaction for all my Offences. 6. *As for Penance, Behold my weak Body, and languishing Soul; inflict on them, what Punishment thou pleasest, only spare me for Eternity.* 7. I *beseech thee,* (O my ever bless'd Creator! *)by the Passion of thy Son* Jesus, *to pardon all the Evil Example, notorious candal, and bad Counsel, which* I *ever gave to any Person: And* I *heartily ask Pardon of all them, who have receiv'd any harm by me, either in Body, or Soul; humbly begging of thee,* Sweet Jesu! *to forgive, and wash away in thy precious Blood, all those Spots, which by my Fault they have incurr'd* 8. O the only Belov'd of my Soul! *had* I *the disposing of all Hearts,* I *would most freely bestow them all on thee: Nor would* I *permit them to be imploy'd so much as one moment of time in any other Exercise, than in loving, praising, and magnifying, thy Sacred Majesty*

8' Do'st thou not ardently desire to Love me, to See me, to Enjoy me, and to Please, and Praise, me, as my Bless'd Angels and Saints do in Heaven?

O my Lord! I *desire above all things,* 1. *To love thee for thy own sake, because thou art most worthy to be belov'd.* 2. I *long, and languish, to see, and enjoy, thy beatifying Countenance; but my own Unworthiness tells me,* It *is an over high Presumption; therefore* I *humbly resign my self to thy Holy Will.* 3. *Yet,* (O Gracious Creator!) *fain* I *would Praise, and Please, thee, as those Happy Choristers do in Heaven.*

9. [1.] Why art thou afraid to dy? [2.] Did not I dy for thee? [3.] And wilt not thou dy for me?

O my dear Soveraign! *When I reflect on my ſinful Life, I tremble at Death's Memory, and Approach: But* (O dear Jeſu!) *when I conſider thy infinite Merits, and Mercies, I am comforted, I become confident; and I remain content to dy, whenſoever it ſhall be thy good Pleaſure, becauſe thou, being my* God, *ſuffer'dſt Death, to give me Eternal Life.*

10. How long art thou content to ly languiſhing in Sickneſs; and after Death, to remain puniſh'd in *Purgatory*?

Even as long as it ſhall pleaſe thee, (my Lord and Lover!) *for in Sickneſs, in Death, and after Death, I wholly reſign, and abandon, my ſelf to thy Sacred Will and Diſpoſition.*

11. 1. Have I not been bountiful, liberal, and loving, to thee? 2. Haſt thou well requited this my Love, and Liberality? 3. What Thanks do'ſt thou give me? 4. At leaſt, what do I deſerve from thee?

O my Lord! *Thy Liberality, Mercy, Goodneſs, and Love, to me* (*thy moſt ungrateful Vaſſal*) *has been exceſſive, immenſe, unmeaſurable: And, Alas! I have never requited the leaſt of thy Benefits by any faithful Service, fervent Affection, or ſincere Gratitude.*

But now, (O my Royal Benefactor!) *behold I here,* 1. *Render thee all the humble Thanks, Benedictions, and Praiſes, I am able.* 2. *I heartily wiſh, it were in my Power to praiſe, honor,*

and

and love, thee with that Purity, Fervor, and Affection, as thou deſerv'ſt, and I *deſire.* 3. *Since* I *know my ſelf to be altogether uncapable to pay what* I *owe thee; therefore,* I *beſeech thee to pay thy ſelf out of thy own infinite Stock of Mercy; and thy Son's immenſe treaſure of Merits.* 4. *Thy ſelf* (O my Soveraign Lord God!) *art thy own Praiſes; and this* I *offer up to thy Divine Majeſty.*

12. 1. How much did I ſuffer on the Croſs? 2. For whom? 3. What mov'd me to it? 4 What did I thirſt after in dying, and crying *Sitio*? 5. Compare thy pains with mine; is there any proportion? 6. Will not all this move thee to ſuffer a little Sickneſs, and Death, for me?

O my dear Redeemer! I *am not able to conceive, much leſs to expreſs, the diſmal torments, thou endurſt at thy Death.* 2. *Yet* I *know, it was all to Redeem Sinners, and my ſelf in particular.* 3. *And the only motive was the great affection, thou hadſt to ſave my ſoul, that* I *might Love, praiſe, and enjoy, thee eternally.* 4. I *believe, thy Thirſt was after my love, and Salvation;* 5. *And* I *wiſh, that mine may be after thy only Love, and Honor.* 6. *In thanksgiving for all which thy love, favors, and benefits; and becauſe thou art my God,* I *abſolutely reſign my ſelf to ſuffer, and dy, when, how, and where, it ſhall pleaſe thy divine Majeſty.*

13. But what if thou art not of the number of my Elect? and that out of my ſevere Juſtice I ſhould ſend thee into Hell fires?

O

O my God! *I remit my ſelf wholly to thee: and were I aſſur'd of that fearful Separation from thee, yet I would ſtill endeavour to love thee, ſerve thee, and adhere to thee, during this my pilgrimage on earth, with all poſſible diligence, ſincerity, and fidelity.*

14. Do'ſt thou not much deſire in dying, to have the Fruit of the Sacraments, and the Preſence, and Prayers, of thy Ghoſtly Father, and of my Holy Church?

This (O my dear Lord!) *is my moſt hearty Deſire! But I prefer thy bleſs'd Will before both, I care not, how ſuddenly Death may ſeize on me, ſo it finds me not unprovided.*

All this (which is by me ſpoken and anſwer'd to my Lord and Saviour, with perfect uſe of Senſe and Judgment) I will by his Divine Grace never revoke, or deny; where, and howſoever, I lead, and end, my Life.

Of all which I take for witneſs my *Lord God* himſelf, (in whoſe Preſence I am) and the whole Court of Heaven; humbly offering up theſe my Deſires, Intentions, and Reſolutions, to the Throne of the Divine Mercy, to be there ratify'd, confirm'd, and perfected, by the Merits of my dear Redeemer *Chriſt Jeſus*, and by the Interceſſions of his, and my, bleſs'd Mother *Mary*; and heartily begging the Aſſiſtance of the whole Church, both Militant, and Triumphant, for the full, and perfect, Performance thereof.

Bleſs'd be my *God* for ever. *Amen.*

Pro-

Proteſtations, to be made by the Sick Perſon; either Vocally, if he be able, or elſe Mentally, being diſtinctly read, and ſuggeſted, to him.

✠ *In the Name of the Bleſſed Trinity; Father, Son, and Holy Ghoſt.*

I *N.* wretched and miſerable Sinner, do Proteſt before *Almighty God*, (who ſees the Secrets and Sincerity of my Heart) before you my good Angel, and all the Court of Heaven; and alſo before you my Ghoſtly Father, and Friends, here preſent:

1. That I have a firm, conſtant, and ſetled, Will, and Deſire, to dy in the true, Catholic, Faith, and Church, wherein all the Saints are departed: Underſtanding, and believing, all the Articles of my Faith in that Senſe, and Meaning, which my Holy Mother, the Catholick Church, the Spouſe of *Chriſt*, and Pillar of Truth, has, and do's, propoſe them to be underſtood, and believ'd.

2. Alſo I proteſt, that I do with all my Heart, and Soul, deteſt all the Sins of my Life paſt, humbly beg Pardon for all my Commiſſions againſt *God*, my Neighbor, my Self, in Thought, Word, and Deed; and for all my Omiſſions in obſerving the precepts of God, and his Church, (*The Rule, and Conſtitutions, of my Profeſſion,*) the works of mercy,

either ſpiritual, or corporal; as alſo for having abus'd the Sacraments, refus'd God's grace, rejected his inſpirations, neglected his vocations, been careleſs in the cuſtody of my heart, and ſenſes, ſcandalous in my life, and manners, tepid in tending to perfection; and generally for all my ſins, ſcandals, diſedifications; and for whatſoever I have any way offended my Creators divine Majeſty and Goodneſs, Humbly beſeeching him by his own infinite Mercy, by the Merits of my dear Saviour Chriſt Jeſus, by the Interceſſion of the powerful Virgin *Mary*, and by the Prayers of all the Angels and Saints, that he will be pleas'd to ſupply all the defects of my Sacramental Confeſſions; and that now at laſt he will furniſh me with grace, and ſtrength, to produce this one Act of true and ſincere Contrition; *O my God! be merciful to me a Sinner*; In the pronunciation whereof, I could be content, my heart would break aſunder with grief, and ſorrow, for having offended ſo infinitly amiable a Lord, and Lover.

3. Alſo I proteſt, that I do heartily forgive all ſuch, as have ever any way offended, hurt, or injur'd, me; and that I moſt humbly crave pardon of all them, whom I have any way knowingly, or ignorantly, offended, hurt, injur'd, in words, in deeds, or by my bad example: offering my ſelf ready to make them full, and ample, ſatisfaction to the utmoſt of my power.

4. Alſo,

4. Alſo I proteſt, that I am altogether uncapable to render worthy thanks to the divine Majeſty, for his infinite favours, bleſſings, and benefits, from time to time, in general, and in particular, beſtow'd on me his undeſerving, unworthy, and ungrateful, Servant; wherefore I do beſeech the bleſſed Virgin, my Powerful Mother, and Patroneſs, and all the celeſtial Citizens, to ſupply this my defect with their more perfect acts of perpetual praiſes, and thankſgivings. O that I had now as many tongues, and hearts, as there are creatures in the Univerſe, ſtars in Heaven, ſands in the Sea, Atoms in the Air! how willingly would I employ them all in my Creators, and Redeemers, Praiſes for evermore: I likewiſe render moſt hearty thanks to all ſuch, as have conferr'd any corporal, or ſpiritual, benenefit on me, and to ſuch, as have inſtructed, admoniſh'd, corrected me; to all ſuch, as have, and ſhall, help, aſſiſt, and comfort, me in this my Sickneſs; beſeeching the divine Goodneſs, to give them eternal rewards for their Chriſtian, and Charitable, endeavours.

5. Alſo I proteſt, that by God's grace I will dy free from all Deſpair, and doubt, of the divine Mercy: For tho' my ſins are many, and enormous, yet I know, my Creator is more ready to ſhew mercy, than I am to demand it: and that one drop of his dear Sons precious Blood, ſhed on the Croſs, is abundantly ſufficient to redeem me, and all mankind; ſince therefore all, that is requir'd

on my part, consists in bringing a fit disposition to receive his Grace and Mercy: and that I have at this present a firm desire to dispose my self accordingly, and to serve him, love him, honor him, for the time to come, with all possible fervor, sincerity, and fidelity; I will cheerfully, confidently, resignedly, remit all to his sacred Will and Providence.

6. Also I protest, that, if thro' fear, faintheartedness, want of judgment, extremity of pain, or any other accident, or occasion whatsoever, I should fall (which God of his infinit mercy forbid) into any such doubt, or despair, or into any thought, word, or action, displeasing to my dearly belov'd, and ever honor'd, Lord and Maker: I do now at this present, being in full, and perfect, sense, utterly renounce it, recal it, reject it.

7. Also I Protest, that, if (the divine Providence so permitting,) I should have any wicked temptation (of whatsoever kind and nature) suggested to me by my sworn enemy, during the whole time of this my Infirmity, or in my last Agony; I will not yield the least assent thereto, either tacitly, or expressly, either by signs, or by gestures: and I do now for then revoke, annul, and abhor, any such thoughts, temptations, and suggestions, being desirous, and resolv'd, to adheer only to God, my Creator, so long as any breath shall remain in my body, and to be faithful to Him, even till my last Gasp.

8. Also I protest, that (since my good God has

has promis'd to give his grace to all ſuch, as do, what lies in them to get it, & that his gate of mercy is never ſhut againſt an humble, and contrite, Soul:) I do confidently hope, and hopefully deſire, and deſirouſly expect, to have both Grace in this world, and Glory in the next, by the merits of my bleſſed Savior's bitter Paſſion, and by his holy Mother's, and Saints, powerful Interceſſion; whoſe Prayers I beg, whoſe happineſs I congratulate, whoſe perfections I emulate; and to whom I do now, for the hour of my death, moſt humbly ſupplicate, that they will then obtain for me a lively Faith, a conſtant Hope, an ardent Charity, a couragious Fortitude, a profound Humility, an invincible Patience, and all ſuch other Virtues, as will then be moſt neceſſary for me: ſaying to them (now for then) with heart and mouth.

O all you glorious Angels, and Saints, of Heaven; eſpecially you, O ſacred Virgin, Mother of Jeſus, and you my particular Patrons, N. *and* N. *and you my good Angel! intercede for me in that dreadful hour, that I may depart this World in my Creators grace and favour.*

9. Alſo I proteſt, that, tho' the weakneſs of my nature be ſo great, that I even abhor ſuffering; yet in Spirit I embrace this Croſs, this Sickneſs, theſe Pains, as tokens, and pledges, of the divine favor, and affection: and do ſubmit my ſelf to live, and dy, and ſuffer, in what meaſure and manner ſhall be moſt conformable to his holy pleaſure and honor.

10. Laſtly, I commend my Soul to God my Creator, who made it of nothing: to Chriſt my Savior, who redeem'd it with his Blood: to the Holy Ghoſt, who eſpous'd it to himſelf, and ſanctify'd it in Baptiſm: proteſting, that, when in my laſt Agony I ſhall be unable to employ my tongue any longer in praying, and praiſing, the divine Majeſty, I deſire ſtill in mind to be firmly united to him: offering (now for then) my Agony, my Sweats, my Sufferings, to be joyn'd, and united, to the bitter Agony, bloody Sweatings, and dolorous Sufferings, of my dying Savior *Jeſus Chriſt*, for the remiſſion of my Sins, and for his eternal glory: whoſe holy Name be ſanctify'd, whoſe praiſes be celebrated, whoſe Will be perform'd in Earth, as it is in Heaven, by me, and all creatures for evermore.

Exerciſes for the time of Sickneſs.

THE beſt, and eaſieſt, Exerciſe for a Sick Perſon is a frequent repetition of pious, and fervent, Ejaculations, Acts, Aſpirations, and Elevations of his Soul to God, *be they never ſo ſhort, plain, and ſimple: let him therefore make uſe of ſome of theſe Acts following, reliſhing them ſilently in his Heart, or ſweetly breathing them forth of his Mouth, without any violence, or over-binding himſelf to long attention.*

Acts

Acts of Contrition.

O Soveraign Goodneſs! how it grieves me to have offended thee! were I again to act over my life on the Earths Theatre, how warily would I walk in thy preſence. *O my Lord!* I utterly deteſt all my paſt Sins: and humbly acknowledg, that I juſtly deſerve theſe preſent pains and puniſhments; but O ſpare me for Eternity.

Let him frequently (during the time of his Sickneſs) make this ſhort Act following of true Contrition.

O my God! For thine own ſake, whom I love above all things, and becauſe Sin is moſt diſpleaſing to thy divine Majeſty, I heartily deteſt all my impieties, humbly demand thy Pardon, and promiſe to amend all, that is amiſs.

2. *Acts of Faith.*

I Believe, Lord! and neither doubt, nor diſpute, of any thing, that thou haſt reveal'd, and thy Church defin'd; If I err in my Belief, (*O Bleſſed Father, Son, and Holy Ghoſt*) thy ſelf haſt deceiv'd me, who haſt confirm'd my Faith by ſo many wonders and miracles, which could be wrought by none, but thy ſelf: and ſince all deceit is far from thee, ſurely all error is far from me.

I believe, *Lord!* help my unbelief.

I believe, that thou art moſt juſt, and that thou haſt all right to chaſtiſe me with this preſent ſickneſs.

I believe, that thou art infinitly powerful, and canst cure, or kill, at thy pleasure.

I believe, that thou art soveraignly Merciful; and that thou wilt pardon my Sins, protect me from my Ghostly enemies, and bring me to thy self, by such means, in such manner, and at such time, as is most pleasing to thy own divine will and liking.

3. *Acts of Hope and Confidence.*

O My God! the only Desir'd of my Soul! I most heartily confess, and acknowledg, that thou hast provided for me in so convenient a manner, both in prosperity, and adversity, in health, and sickness, in body, and soul: as no other wisdom, but thou only (*my sweet Lord and Maker! the increated Goodness, and wise Disposer of all things!*) could have effected.

To thee therefore (*O my God and my All!*) I commit my self, and all, to be dispos'd of now, and ever, as shall be most agreeable to thy own honor, and glory, and most conformable to thy eternal, just, and equal, will, and providence.

I hope, (*O my Soveraign Lord God!*) that this moment of pains, and sufferings, will be soon chang'd into an Eternity of happiness, and comfort.

I trust, that my now languishing, and dying, body shall be one day rais'd to glory, impassibility, immortality.

I cheer-

I cheerfully expect to have this poor, impriſon'd, ſoul of mine call'd up to ſee, enjoy, and contemplate, thy amiable, and beatifying, countenance for evermore.

4. *Acts of love.*

O Eternal Father! thou haſt given thy Son to me; and behold I give him again to thee, together with my whole ſelf, and all, that I have, am, and can; my Love, my Life, my Liberty, my Heart, my Soul, to pleaſe, and honor, thee for all future time and Eternity.

O my Lord! I love thee heartily; and (during the ſhort remainder of my life in this world) I will ſerve thee faithfully; not ſo much of Obligation, as of Election; not ſo much for my own comfort, and profit, as for thy will, and pleaſure; not for the delight, I take in thy loving ſervice, but for the deſire, I have to pleaſe thee: not as a ſervant, bond-ſlave, or hireling, but as a Free-man loves his Friend, as a Child his Father, as a Spouſe her Bridegroom: not only out of gratitude for receiv'd benefits, but alſo, and chiefly, becauſe thou art my God of infinite perfection in thy ſelf, and of infinite affection towards me.

O God of Love, and Love of my Soul! what do I deſire in Heaven, or expect from Heaven; and what do I long for on Earth; but thee, the only object of my affections, the only aim of my pretentions, the only deſire of my heart, the only delight of my ſpirit!

Come,

Come, *O my blessed Lord and Lover*! and take full possession of my Heart and Soul: transform me into thy love, and conform me to thy Will. Let thy will be the only desire of my heart, and let thy Love be the only life of my Soul, and lease of my life; that when I leave to love, I may cease to live, *&c.*

5. *Acts of Resignation.*

Take Examples from CHRIST *in his Agony.*

O My All-powerful Father! *If I must needs drink of this bitter Chalice*, (endure this long, and tedious, Sickness, suffer these sharp, and severe torments,) *thy holy Will be done.*

From Job *on his Dunghil.*

'TIs thou (*O Soveraign Lord*!) who art the bountiful bestower of all blessings, and thou maist justly withdraw, revoke, and retake, them at thy own will and pleasure; be thou bless'd, and prais'd, for evermore.

From St. Paul, *prostrate on the ground.*

LOrd! What wilt thou have me to do? What is thy Holy Pleasure? behold thy Servant, ready to accomplish it.

Aspire

Aſpire frequently to God, and reſign up all willingly to him, in this, or the like, ſort:

WEre I maſter of all bodies, and ſouls, I would preſently give up to thee, (*Great Lord of Heaven and Earth!*) all my right and title; and were it in my power, I would make of each body an inſtrument to pleaſe, and praiſe, thee, and of all ſouls as many Paradiſes to lodge, and love, thee.

Come what will, (*O my Creator!*) I will place my hopes in thy infinit mercy, and in thy Sons abundant Redemption: And my perpetual Song ſhall be, *O Lord be merciful to me a Sinner! Bleſſed be my God for all, and in all: Live Jeſus, by whoſe death I live, and for whoſe love I am willing to dy*, &c.

O when ſhall I take as much pleaſure in *ſuffering*, as I have done in *ſinning*! O that I could entirely reſign my whole ſelf, Body and Soul, in Life or Death, for time and eternity, to be diſpos'd of according to thy Divine Will and Pleaſure?

O that I could in every moment of time pronounce with heart and tongue, *Live Jeſus only*, whoſe Will be accompliſh'd, whoſe Name be ſanctify'd, whoſe Praiſe be publiſh'd, in all, by all, above all, *&c.*

6. *An Act of Purity of Intention.*

O *Eternal Lord God!* Thou haſt created me to ſerve thee only, redeem'd me to

to love thee only, and now inspir'd me with a will, and desire, to please thee only, during all the remaining days of my life: And behold, my hearty, and humble, desire is to serve thee, love thee, and please thee, purely, perfectly, perseverantly.

Reform therefore, I beseech thee, my sinful life, conform my stubborn will, Deiform my siniſter intention, change, and transform, my spirit into thine; that all my thoughts, words, actions, pretensions, and these my present pains, sufferings, and sickness, may be presented to thy sacred Majesty with such purity, perfection, and perseverance, as thy Love deserves from me, and mine desires for thee.

7. *An Heroic Act of highest efficacy; containing a Contract between the Soul and her Creator: Which being made devoutly at the beginning of any dangerous Sickness, and frequently iterated, during the intervals thereof, must needs afford exceeding great comfort in Deaths last hour, and Agony.*

O *My God, my Lord, my Creator!* from whom, by whom, and in whom, I, and all things, live, move, and have a being! I rejoyce, at what thou art, as if it were all mine; and I offer, what I, and all creatures, have, and are, as being all thine.

Behold, (*O Heavenly Father!*) I, thy poor Child, and unworthy Creature, do here with all

all poſſible ſincerity, ſubmiſſion, and devotion, make this preſent Contract with thy Sacred *Majeſty, to be thy faithful ſervant and bondſlave for evermore*; intending hereby, that each remaining moment of my life, and all, that is within me, without me, about me, may henceforth inceſſantly bleſs, and praiſe, thy holy Name, and accompliſh thy moſt juſt, and holy, Will in all things whatſoever.

And for this end, I do now enrol this Oblation, Donation, and Reſignation, of my whole ſelf to thy divine Majeſty in the very Center of my Heart, and Soul, with ſuch Intention, Force, and Efficacy, as thou (*O my all knowing Lord God!*) canſt comprehend to be the very beſt, which I thy poor creature am capable to perform, without any reſervation, reſtriction, or contradiction whatſoever. I deſire alſo (*O my Creator!*) to make this Contract with thy ſacred Majeſty in the beſt manner, with moſt proper words, in the fitteſt terms, and with ſuch ſignificant clauſes, and conditions, as it ought, and may be perform'd.

In Confirmation whereof, I produce as witneſſes, the ſacred Virgin, Queen *Mary*, my Angel-Guardian, my particular Patrons, and all the celeſtial Citizens, humbly imploring the aſſiſtance of their Prayers, for the performance of this my hearty Oblation of my whole ſelf purely, and entirely, to thy divine Majeſty, which I beſeech thy infinite goodneſs, and mercy, to receive from my Hands, and Heart,

and

and to seal it in Heaven, that it may be there warranted, and confirm'd for evermore.

And because the necessities, frailties, and infirmities, which accompany this my Pilgrimage, (and which will probably most of all overwhelm me in deaths Agony) permit me not (according to my desire) to be always employ'd in thy praises: therefore I now, prostrating my self before thy Throne of Majesty; whom I reverently Adore with the greatest Affection, that thou (*O my Lord God!*) know'st, may be given by any Creature; and to whom I offer, in supply of my own unworthiness, all the ardent affections, mental excesses, supernatural jubilations, and amorous unions, of all devout Souls in Heaven and Earth, (as tho' I felt them all in my own heart) humbly express this my present Covenant, Contract, and Agreement, with thee, my Soveraign Creator, Father, Son, and Holy Ghost, in this manner:

That as often as I shall either Interiorly, or Exteriorly, either in Heart silently, or with my Tongue verbally, think, or say, any of these things following;

I Adore, I Thank, I Offer, I Resolve, I am Sorry, I Desire, I Resign, I Believe, I Hope, I Love, O my Lord, O my Jesu!

And so passing no further, shall there end: My intention is, to make as perfect an Act of Adoration, Thanksgiving, Oblation, Resolution, Contrition, Petition, Resignation, Faith, Hope, and Charity, as is possible for any Creature to make. And

And I do now for then declare, denounce, and teſtify, that my will, and deſire, is (whenſoever I ſhall think or pronounce any of the words aforeſaid) to make, exerciſe, and perform, all the Acts, contain'd in this Book; in all the devout Books, that ever were, or ſhall be written; and which the Bleſſed Virgin, Angels, and Saints do, and ſhall do, in Heaven for all Eternity.

Receive, and ratify (*moſt gracious Soveraign!*) this my humble Act, Contract, and Covenant, as to all and each one of its Branches, and members, and whatſoever is therein explicitly, and implicitly, included: receive it as a pledg of my hearty deſire to ſerve, praiſe, and honor, thy divine Majeſty, purely, perfectly, eternally. Receive it once for all, which I wiſh to preſent to thee every moment, and minute, to produce as often, as I breath, and to iterate as frequently, as any Act can poſſibly be repeated, and multiply'd: And I invite, and conjure, all the celeſtial Spirits, and faithful Souls, to ſacrifice to thy ſacred Majeſty more perfect Holocauſts of praiſe and benediction for evermore.

In this manner a pious Soul may inceſſantly praiſe, and pleaſe, God; and with little labor acquire much merit: For having once ſincerely made (and daily, weekly, or monthly repeating) this Act, according as it is here largely deſcrib'd; it may hourly be practis'd with great eaſe, and comfort, by the meer direction

rection of the mind, and simple reflection of the spirit towards God; on all occasions, and in whatsoever company, and employment.

OF *all other Devotions the use of a* Crucifix *is chiefly to be recommeneed to a sick Person: Kissing it, Embracing it, speaking sometimes to the* Crucifix, *sometimes to his own Soul. Nothing is more easy, nothing more pious, nothing more profitable: For in the contemplation of that Sacred object, you may with great facility adore, praise, bless, thank, invoke, the divine Majesty, and admire his infinite mercy, love, and liberality, in this, or the like, manner, as his Holy Spirit shall suggest to you.*

O holy Cross! O deep Wounds! O sacred Blood! O cruel Sorrow! *Dear Lord*, at how dear a rate hast thou bought me? *O sweet Jesu!* be to me a *Jesus!* Let not the Soul perish, which cost thee so great a price! Destroy not thy own workmanship! Lose not thy own labor, pains, and passion.

O Jesu! Thou art my Friend, and my Physitian: my Lord and my Love: my Portion and my Possession: my Peace and my Patience: my Light in Darkness; my Health in Sickness; my Comfort in Sadness; my Plenty in Want; my Life in Death; my Heaven in Purgatory; my God, and my All, for time and Eternity.

A larger Exercise in Contemplation of the Crucifix. *Fixing your Eyes on the* Crucifix, *or taking it reverently into your hands, and humbly*

humbly embracing it with an ardent deſire to honor, imitate, and conform your ſelf, as far forth, as God ſhall enable you, to the laſt thoughts, words, and affections, of your dying Saviour: Read (or cauſe to be read) this following Exerciſe, Leiſurely, diſtinctly, and devoutly; ruminating on each point, and reliſhing every aſpiration, and affection.

The firſt Conſideration.

ALl Chriſts Actions are our Inſtructions; and as his life is the prime exemplar of holy living, ſo his Death is the perfect pattern of happy dying; which he exhorts all Chriſtians to imitate, ſaying; *Take up your Croſs, and follow me.*

O *My Soul*! how ill have we imitated our ſweet Savior in our life, manners, and converſation? Let's (at leaſt) ſtrive to imitate him in his death, by taking patiently this *preſent Croſs*, which he lays on our ſhoulders, and following him cheerfully to Mount *Calvary*.

O Jeſu! my Redeemer, and the Worlds Savior! how happy are they, who are enabled by thy Grace to imitate thy Virtues; who deſire to live only for thee, and are ready to dy with thee; who live in thy friendſhip, and dy in thy favor.

O Glorious Son of God! Thou wert incarnated, and Crucify'd, for my ungrateful Soul: O that I might be martyr'd, and crucify'd, for

thy ſake; to the end I might be conformable to thee dying, tho' I have been ſo unlike to thee in living.

O my dear Savior! tho' my Soul is not forc'd out of my body by ſuch a violent death, as thine; yet imprint in it, I beſeech thee, ſuch ſweet thoughts, and affections, as thou felt'ſt, when thou dy'dſt for my ſake.

The Second Conſideration.

JESUS dy'd willingly, patiently, reſignedly.

O *My God!* Give me health, or ſickneſs, give me life, or death, give me, whatſoever thou pleaſeſt; not my will, but thine be done.

O Jeſu! By vertue of thy perfect Reſignation to the divine Will ſtrengthen mine in deaths Agony. Behold, I bind my ſelf to that bleſs'd conformity of thine to thy heavenly Father; and in union thereof I moſt willingly embrace the deſign, thou haſt over me, be it for life, or for death.

O my Savior! Thou, being God's innocent Son, dy'dſt in the flower of thine age: and ſhall I deſire long life, who am a ſinner, a rebel, a criminal? I yield, *Lord!* I yeild, and ſubmit to deaths Summons. Farewel Earth: farewel World; farewel this Vale of tears and miſeries! Heaven is my happier home; Paradiſe is much more pleaſant and agreeable; and death is my way to it.

The Third Conſideration.

JESUS pray'd for ſtrength, ſuccor, and courage, in his deaths Agony.

O *My Eternal Lord and Lover*! Behold thy poor child encompaſs'd with miſeries, and calamities, on every ſide, knowing not what to chooſe, or deſire, but only the accompliſhment of thy moſt juſt Will! O forget not thy creature in his greateſt neceſſity.

Thou art graciouſly pleas'd (*O Compaſſionat Creator*!) to take pity on the fowls of the Air, and beaſts of the Earth, and to ſuccor them in time of their need: O refuſe not thy favors to a Soul, ſtamp'd with thy ſacred image, and reſemblance; but pity me, ſuccor me, comfort me, and protect me from the hands, and power, of my Enemies.

Ah! *my Jeſu*! my glaſs is almoſt run out, my ſenſes fail me, my ſtrength decays, my breath is almoſt ſpent? O do not thou forſake me, (*dear Jeſu*!) when all things elſe ſhall leave, and abandon me.

The Fourth Conſideration.

JESUS dying wept for my Sins, and pray'd to his Father for their pardon.

O *My Soul*! Shall thy Savior alone be ſenſible of thy ſinfull condition, and remain'ſt thou inſenſible of thine own? O *Jeſu*! I will ſurely weep, as well as thou; and O

that my Heart could cleave in pieces with sorrow for all my impieties.

O my God! It grieves me to have offended thee, being what thou art, an infinite, essential, immense goodness! Ah! wretch that I was! were I again to begin my life, how differently would I lead it, from what I have done?

I have grievously sinn'd against thee, my good God, I humbly acknowledg it, heartily crave thy pardon, and hopefully offer up to thy Throne of Mercy the tears, prayers, and sufferings, of thy belov'd Son, my sweet Savior Jesus, for a supply of my want of Sorrow, and Contrition.

The Fifth Consideration.

JESUS dying pardon'd his Enemies, lov'd them, pray'd for them.

O *Jesu my Savior*! In honor of this thy fervent Charity, I freely forgive all them, who have ever offended me in my whole life time.

It now heartily grieves me, that I ever hated them: and were they here present, how humbly would I embrace them, and beg their pardon?

Give them (*O my God*!) thy Grace in this world, and thy Glory in the next.

The Sixth Consideration.

JESUS amidst his cruel sufferings, and in deaths Agony, conform'd himself absolutly to his Fathers Will.

O *Jeſu!* I deſire not to be freed from my pains; but to be furniſh'd with patience to endure them, as long as thy Providence ſhall be Pleas'd to prolong them.

I wiſh neither health, nor ſickneſs, neither life, nor death; but all, I aim at in time, and eternity, is the full accompliſhment of thy moſt juſt, and holy, Will: chooſing rather to obey thee, than to be exempt from ſuffering. Is it thy divine pleaſure, I ſhall ly thus languiſhing till Doomſ-day; *O my Lord!* it is alſo my will and pleaſure: Wilt thou, that I dy preſently! *O my God!* I moſt willingly accept it, even at this inſtant.

O eternal Father! ever bleſs'd, and prais'd, be thy ſweet Name, and Providence, for all the ſufferings, ſickneſſes, calamities, I ever endur'd, ſince I had a being: Receive them (*O Lord!*) together with theſe afflictions, I now feel, and thoſe, I ſhall feel at the departing of my Soul out of my body, (which I humbly unite to them of my dear Savior dying on the Croſs,) for the expiation of my crimes, and ſatisfaction for all my impieties.

The Seventh Conſideration.

JESUS dying look't on, and diſcours'd with his Sacred Mother, and S. *John*.

O *Incomparable, Powerful and Compaſſionate, Virgin!* Mother of *Jeſus*, Mother of Mercy, Mother of Power, Mother of all Mankind,

kind, and my Mother, by my particular Choice, and Election! I now humbly, and earnestly, call, and cry, to thee, to deliver me (by thy Prayers and Patronage) from my dreadful Enemy, to obtain for me Pardon and Remission of my Sins, and to assist me in my last Passage, Conflict, and Agony.

O ye Heavenly Spirits, and Holy Saints! Noble Angels, Glorious Apostles, Triumphant Martyrs, Sacred Doctors, and Confessors, Pious Widows, and Pure Virgins! who securely possess that Happiness, to which my Heart, and Soul, incessantly aspire: Intercede for me, that I may also be with you an happy Sharer, and Partaker.

O Blessed Saint N! whose Name I receiv'd at my Birth, and in my Baptism: Let me receive thy Succour at my Death, and in my Agony.

O my good Angel Guardian, my Honor'd Prince, and Protector! Be pleas'd to assist now thy poor, feeble, and fainting Pupil: Stand by me, O Valiant Champion! fight for me, and defend me from the Fury of my now most busy Enemy, and conduct my departing Soul to its eternally prepar'd Habitation.

The Eighth Consideration.

JESUS dying (*with Head humbly inclin'd*) ador'd the Sacred Trinity.

O *Adorable Father, Son, and Holy Ghost!* *Sacred Deity! Undivided Trinity!* Thou art

art my Creator, and I am thy Creature; Thou art my Lord, and I thy Servant; Thou art my dread Soveraign, and I thy Victim, and Sacrifice, conſecrated to thy only Majeſty. Thou haſt all abſolute Power and Dominion over me, and I have no Power of my ſelf.

I humbly Adore thy Divine Greatneſs, Power, Soveraignty and heartily Confeſs my own Weakneſs, Poverty, Nothing.

Alas! How ſtrangely have I hitherto forgotten, miſtaken, miſunderſtood, the World, my Self, and all ſublunary Things? My Eyes are now open'd, and I perceive my ſelf to be a poor, wretched, dying, Creature.

The Ninth Conſideration.

JESUS dy'd in an Extaſy of Divine Love,

AH, my God! Tho' I have not liv'd in thy Love; yet, let me (at leaſt) dy in it. O that I might breath out my Soul in an Extaſy of Sacred Love, and that my laſt Sigh in this World might be an ardent Act of pure, perfect, and extatical, Affection!

Live my Lord Jeſus! Ever happy, ever triumphant, ever glorious, in thy own Divine Eſſence, Attributes, Perfections!

O my God and my All! Nothing more but thy ſelf! Ah! when ſhall my languiſhing Soul ſee thee, embrace thee, enjoy thee? When ſhall my whole Employment be to praiſe thee, love thee, be united to thee, uninterruptedly, inceſſantly, eternally!

The Tenth Consideration.

JESUS dying recommends, and resigns, his Soul into the Hands of his Heavenly Father.

INto thy Hands, O my Lord! I also recommend my Spirit: Thou (*O Heavenly Father!*) art its first Beginning; and O, let it sweetly return to thee, as its final End, and only Felicity! I am all thine (*O my merciful Creator!*) by all manner of Titles; and behold, I give my self to thee in all manner of ways: O do not now reject me, but receive me, possess me, and take me totally to thy self for evermore.

O how it now grieves me to have given my Soul to any other, than thy self, (*O my Soveraign Lord and Lover!*) to whom it only appertains?

Oh! how earnestly do's my Soul desire to be dissolv'd, that it may come to thee, (*my sweet Saviour!*) Yet not my Will, but thine be done, in this, and all things whatsoever! Let it be (*Lord Jesus!*) how, where, and when, thou shalt be best pleas'd.

When the Sick Person feels his Strength begin to decay, let him commend his Soul to his Creator, in these following Antient Prayers of the Church.

O *My Soveraign Lord God*, whose Mercy is Infinite! *O Glorious Trinity, Father, Son,*

Son, and Holy Ghoſt, who art Goodneſs it ſelf! Have Mercy on me, a miſerable Sinner. *O moſt loving Father*! take pity on thy poor Child, and forſake me not in this my laſt, and greateſt, need.

O ſweet Savior Jeſus, Son of the Living God! I beſeech thee by the Virtue of thy moſt bleſſed, and bitter, Paſſion, grant me thy Grace, give me a Pardon of my Sins, and vouchſafe me a Portion of thy Glory: I challenge not (*dear Lord*!) a Place in thy Heaven for any Worthineſs of my own Merits; for, Alas! I am but Duſt and Aſhes: but for thy Paſſion's ſake, whereby thou wert pleas'd to redeem me, miſerable Man, and to purchaſe Heaven for me, at the Price of thy precious Blood. I beſeech thee therefore (*O Jeſu my Saviour!*) by thy Sufferings on the Croſs for me, eſpecially at the Hour, when thy bleſſed Soul left thy Body, have Mercy on my poor Soul at the time of her Departure.

When he draws nearer his End, he is chiefly to make uſe of ſhort, and pithy, Aſpirations of Love, Deſire, &c. *As for Example:*

O My Lord! I love thee, I love thee, and I wiſh, I could love thee more.

As the fainting Heart deſires the refreſhing Fountain, ſo do's my Soul thirſt after thee my Savior.

I thirſt

I thirſt, *Lord*! and thou only canſt quench my thirſt.

Lead my poor Soul, (*O my all powerful Creator*!) out of this loathſom priſon; that it may love, and Praiſe, thee for evermore.

O beautiful Jeſuralem! my happy home! when ſhall I come to live, and lodge, in thee?

O ye bleſs'd Quires of Saints and Angels! who perfectly injoy God, and unweary'dly intone his Eternal praiſes! when ſhall I come to love, and laud, my dear Lord with you?

O Sacred Virgin *Mary*! Mother of Power, pity, and compaſſion! be thou now to me a Mother, and take care of thy weak child.

O my glorious Patrons! be pleas'd now to remember me, to aſſiſt me, to Pray for me.

O my good Angel! pity me, Protect me comfort me, ſtrengthen me, in this hour of my Agony.

Take courage, *my poor Soul*! take courage; Eternity comes on, our miſery, and ſorrow, will ſoon have an end, and our peace, and Plenty, is beginning without end.

Frequent theſe in the time of your Health, that they may occur eaſily to your Memory in the time of your Sickneſs: and then ruminate them ſweetly, quietly, and diſcreetly, according as your Soul ſhall reliſh them, without Violence, Eagerneſs, or Anxiety.

An Exercise of Holy Dying, consisting of 4 Acts.

FOur things are requisit to dy well: 1. *A Spiritual Death to all Creatures.* Strive then (*O my Soul!*) to deny thy self in all things, and to dy to thy self, and to the whole world, in Love, and Affection, that thou may'st live to *God* only, who alone can comfort thee in Dying, and content thee after Death. Thou wilt find it no trouble to leave, what thou do'st not inordinately love. And what is it thou so lov'st? find it out, and forsake it; leaving that, and all, to find one, and all; and aspiring often: *What do I hope for in Heaven? and what do I look for on Earth? O my* God, *and my All! be thou all mine, and let me be all thine; and let all other things go which way they will.*

2. *A cordial and profound Humility.* This gives the greatest Grace to the Living, and Comfort to the Dying. Proud Spirits are always in Extreams; either they dy blindly presumptuous, or, Death opening their Eyes, they fall into Despair at the sight of their miserable Estate. *O my Soul!* humble thy self, since thou hast nothing to be proud of: For, Alas! what wert thou before thy late receiving of a Being? What hast thou, which proceeds not from thy Creator's Bounty? Why then art thou proud of it, as if it were thine own? What hast thou receiv'd, which thou hast not abus'd? What sinful Soul would not have been a Saint, had it receiv'd such Favors, as thou hast misimploy'd, and bury'd? How long ere this might'st thou have most justly

been

been hurry'd head-long into Hell-Fire for thy Pride, and Impiety; ſince the damn'd Spirits, who there are, and ſhall be, eternally tormented, ſinn'd but once only in Pride, and thou ſo often; ſince they had ſomething, to be proud of, and thou nothing; ſince their Sin was only in Thought, and thine alſo in Word and Work? *O my God*! I acknowledge Hell to be my Center, and the Place, which is proper for the Entertainment of ſo perverſe a Wretch; and ſhould'ſt thou ſend me thither, thou art Juſt, & Righteous are thy Judgments.

3. *A Firm Confidence in God.* Let not Humility hinder your Confidence in the Divine Mercy and Goodneſs; for by this token it will be eaſily known to be falſe, and ill grounded. Yet truſt not in your own Merits, good Works, good Life, good Will: But, [1.] In the Infinite Goodneſs and Mercy of *God*. [2.] In the abundant Merits and Redemption of *Jeſus*. [3.] In his ſweet Promiſes of Pardon and Protection. [4.] In the Prayers and Patronage of your *Mother of Power*, and particular Patrons. [5.] In the Cuſtody of your good Angel. [6.] In the Participation, and Union, you have with the Church Militant, and Triumphant. And, (*O my Soul*!) is not this enough? *Lord*! I am thine, I truſt in thy Mercy; and if thou kill'ſt me, yet I will ſtill hope in thee.

4. *An entire Reſignation to the Divine Will, and Diſpoſition, in all things for Time, and Eternity.* O my Soul! This is the Act of Acts at the

the dreadful Hour of Death; and, (*O my Lord!*) I offer up my ſelf to endure all Pains, Diſgraces, and Deſolations, in this Life; and to ſuffer all Puniſhments in *Purgatory*, and in Hell it ſelf, (if thy Juſtice will have it ſo) in the next Life: Not reflecting, what ſhall become of me, either in this my Sickneſs, or in my Life, or after my Death; but leaving all to thy Sacred Will, and ſweet Diſpoſal.

When the Sick Perſon is in his laſt Agony.

The Prieſt, or Charitable Aſſiſtants, ſhould ſuggeſt to him ſome of theſe Devout Words, Thoughts, and Conſiderations.

1. TAke Courage, (*Dear Chriſtian Brother or Siſter!*) ſuffer patiently for a little while, that you may be happy for all Eternity.

2. *Chriſt Jeſus* dy'd for you; and be you content to dy for him.

3. Tho' your Sins are great, yet greater is *God's* Mercy.

4. Tho' your Tongue is put to Silence, yet let your Heart ſpeak affectionatly to your ſweet Saviour. *O Jeſu! thy Will be done. O my Lord! I love thee, I adore thee, I thank thee* &c. And I beſeech thee, (*O my Merciful Creator!*) that every Sigh, every Thought, every Eye caſt up to Heaven, may be acceptable to thy Sacred Majeſty, according to that irrevocable Covenant, Contract, and Intention, which I formerly made, and here humbly renew, in thy Divine Preſence.

When

When the Agony is of long Continuance, it may be very profitable, comfortable, and convenient, to read over the Paſſion of our Saviour, *or ſome Paſſages thereof, ſo it be done,* 1. *Diſcreetly, without troubling or diſturbing the Sick Perſon.* 2. *Diſtinctly, not in an over high Tone, loud Voyce, or eager Precipitation.* 3. *Devoutly, to move his Affection.* 4. *Deliberately, and with certain Pauſes, and Interruptions; ſtaying on ſuch Points, and Paſſages, as may touch, pierce, and comfort, him. As for Example:*

ARe you deſirous (*my dear Brother!*) to entertain your departing Soul with the Memory of your dying Redeemer? Lift up then your Heart ſweetly, and quietly, to your *Savior*, whil'ſt I ſhall recite, what he did, ſaid, and ſuffer'd for your ſake.

The Paſſion of our Lord Jeſus Chriſt, *according to S.* Luke.

With deſire have I deſir'd to eat this Paſch with you, before I ſuffer. Mark theſe ardent and affectionate Expreſſions of your dear Redeemer: He has ſtill for you the ſame Love and Deſire; and his Will is, that you ſhall celebrate this Paſch with him eternally in his Happy *Paradiſe*.

This is my Body, which I give for you: If your Bleſſed *Saviour* has given you his Body, give yours to him, and be content in your Sufferings.

I prepare for you a Kingdom, that you may eat at my Table. O comfortable Sentence! 'Tis for

for you, that this Kingdom is prepar'd! Pass to it cheerfully, courageously, confidently.

O my Lord! I am ready to accompany thee into Prison, and to Death. O the admirable Courage of St. *Peter*! Say you the same, and you will dy resignedly.

Pray that you may not enter into Temptation. Reflect on these Words; and since *this* is a time of Temptation, elevate to *God* your Heart, that you may be deliver'd.

He pray'd on bended Knees. Behold a rare Example: Do you imitate it in Desire and Affection, and permit not your Spirit to be born down with the Sufferings of your Body.

O *Father! If thou pleasest, let this Chalice pass away from me; yet not my Will, but thine be done.* O how comfortably should you repeat this Prayer of your agonizing *Savior*? Speak it in your Heart, and unite your Thoughts to those of your sweet *Jesus*.

Being in his Agony, he pray'd more ardently. Behold *Jesus* in the same Condition with your self, Pray then, pray heartily, ardently, perseverantly.

And his Sweat became like Drops of Blood, trickling down on the Earth. This bloody Sweat will wash away your Sins, sweeten your Pains, and smooth your passage to Eternity.

Judas came up to Jesus, and Jesus kiss'd him. Comfort your self in Christ's kissing *Judas*: Ah! shall not you hope to obtain his kiss of peace in Heaven, since you dy in quality of his faithful friend and favorite?

Jesus

Jesus look'd back on Peter, after he had deny'd him. O sweet words! and can you doubt, but that Jesus beholds you, lying now on your Death-bed, humbly adoring him, heartily confessing him, and ardently loving him?

These, and the like, devout, and pithy, Reflections, and Applications, may be made on the reading of the Passion: which surely cannot but afford much comfort to the agonizing person, and edification to the assistants.

Holding the Crucifix before him.

ADore you dear *Saviour*, dying on the *Cross* for you: and trust in his infinite merits, and mercies.

Kiss these sacred *Wounds*, hide your self in these *holes of the Rock*; and rest here secure against all your enemy's deceits, and stratagems.

Offer up the death of *JESUS* to his eternal Father; and desire, that yours, being thereto united, may become pleasing to his divine Majesty.

Say with the *Publican*; O my God! be merciful to me a Sinner.

Cry out with the *Blind man*, O Jesu! thou Son of *David*, take pity on me.

Profess your Faith with S. *Thomas*, O my Lord, and my God.

Animate your Hope to say with me: *I hope I shall soon see* Him *in Heaven* whom I *now contemplate fastned to the Cross.*

Excite

Excite your Charity with S. *Paul: I deſire to be diſſolv'd, and to be with Chriſt.*

Addreſs your ſelf to the Eternal Father with the words of *dying Jeſus: O my Father! into your hands I commend my Spirit.*

When the Sick Perſon draws ſo near tow'rds his Death, that no further Applycations can be made to him, let the devout Aſſiſtants charitably pray for him in this, or the like manner:

O Moſt compaſſionate Jeſu! *Take pity on him.*

O Jeſu! the Redeemer, Lover, and Life, of Chriſtian Souls: *Have mercy on him.*

O Jeſu! the ſweet Comforter of all deſolate, and diſtreſs'd, Sinners: *Comfort, encourage, and ſtrengthen, him.*

O holy *Mary*! the Refuge of Sinners: *Pray for him.*

O Mother of Mercy! Mother of Grace! Mother of *Jeſus*! Mother of Power! *Pity him, protect him, defend him, aſſiſt him, in this his greateſt extremity.*

O glorious Saint *Joſeph*, the nurſing-Father of *Jeſus*, and Virginal Spouſe of the Virgin *Mary*, *Pray for him.*

O Angelical Spirit! who haſt been hitherto his faithful Guardian! *Do not now abandon him, but conduct his ſoul to its prepar'd place of eternal reſt, and happineſs.*

O all ye holy Saints, and Angels! and you St. *N.* his ſpecial Patron, *Receive him into your happy company.*

O Jeſu! *be thou to him a Jeſus, and ſave him.*

A Prayer to God the Father.

O *Father of Mercies, and God of all Comfort!* we moſt humbly addreſs our petitions to the Throne of thy divine Clemency, in the behalf of this our languiſhing Brother; beſeeching thee by the immenſity of thy Mercy, and by the infinity of thy Sons merits, to pardon his ſins, to mitigate his pains, to arm him with patience, to furniſh him with perſeverance in thy Grace, and Love, till his laſt Gaſp, and then to receive his departing into thy paternal care, and protection.

A Prayer to Chriſt Jeſus.

O *Lord Jeſus Chriſt!* who wert mercifully pleas'd to ſuffer an ignominious Death on the Croſs for the Redemption, and Salvation, of Mankind; we moſt humbly beſeech thee to interpoſe the *Sweat of thy Agony*, and the *Blood of thy Paſſion*, between the ſevere Juſtice of thy Eternal Father, and the grievous Sins and Offences, of this thy poor Servant: And deliver him in this Hour of his Death from all ſuch Pains and Puniſhments, as he may fear to have juſtly deſerv'd.

A Prayer to the Bleſſed Virgin.

O Sacred Mother of *Jeſus!* by that Sword of Sorrow, which pierc'd thy tender Heart,

Heart, when thou ſtood'ſt by thy dear Son, hanging on the Croſs, heard'ſt him uttering his laſt Words, and beheld'ſt him giving up his Ghoſt: We beſeech thee to aſſiſt alſo this thy dying Child with thy Prayers, whom his Brother *Jeſus* recommended then, and there, to thy peculiar Care, and Cuſtody, ſaying; O *Woman behold thy Son*! Turn thy Eyes of Pity, and Compaſſion, towards him, (*O bleſſed Mother*!) in this his extream Miſery and Affliction; and leave him not in this his laſt, and greateſt, Neceſſity; O Clement, O Pious, O Sweet Virgin *Mary*!

When the Agonizing Perſon is ready to expire.

DEpart, *O Chriſtian Soul*! Depart in Peace out of this World: In the Name of *God* the Father, who Created thee; In the Name of *God* the Son, who Redeem'd thee: In the Name of *God* the Holy Ghoſt, who eſpous'd thee; In the Name of the Angels, Arch-Angels, Thrones, Dominations, Principalities, Powers, Cherubins, and Seraphins; In the Name of the Patriarks, Prophets, Apoſtles, Martyrs, Confeſſors, Monks, Heremits, Virgins, Widows, and all the Saints of *Paradiſe*. Let thy Place be this Day in Peace and thy habitation in the holy *Sion*.

O God of infinit Goodneſs, Clemency, and Sweetneſs! Who art graciouſly pleas'd (out of the Greatneſs of thy Mercy) to pardon repentant Sinners: Behold this thy poor Crea-

ture with the Eyes of thy wonted Pity, and Compaſſion; and grant him the general Pardon, which he moſt heartily deſires, and we moſt humbly beg for him. O *Lord*! redreſs the Loſſes, repair the Breaches, remit the Offences, which he has contracted thro' Human Frailty, or Diabolical Temptation; and let this Member, for whom thou haſt mercifully ſpilt thy Sacred Blood, be happily united to the Body of thy Holy Church.

We recommend you (*our dear Brother, or Siſter!*) to *Almighty God*, and remit you to his Care, and Cuſtody, whoſe Creature you are: Hoping, that, when you ſhall have paid to Nature the Tribute of Death, you ſhall return to Him, who is the Author of your Life. And we moſt humbly, and heartily, beſeech his Divine Majeſty, that at the inſtant of your Soul's Departure out of its impriſoning Body, the Heavenly Quires of Angels may receive it; The Holy Colledge of Apoſtles may meet it; the Triumphant Martyrs may accompany it; the Glorious Confeſſors, Virgins, Widows, and all the Celeſtial Citizens, may joyfully conduct it to the Happy Viſion, and Fruition, of ſweet *Jeſus* in his Eternal Kingdom.

O Divine Jeſu! The Lord of our Lives, and the Love of our Souls! We beſeech thee by that ardent Charity, which mov'd thee to become Man for us; by the Price of thy Blood, which thou pour'dſt forth for us; and by the Merits, of thy Death and Paſſion, which thou endur'dſt for us; That thou wilt be graciouſly

ouſly pleas'd to let thy Goodneſs, Mercy, and Pity, appear in the Perſon of this thy poor Servant, who is now ſummon'd to leave this World, and to come before thee, his dread Judge, and Soveraign: Diſpoſe his Soul, (*Dear Jeſu!*) and prepare it for this great trial: Suffer it not to quit its Body without a true, and hearty, contrition for its Sins, and a faithful, and fillial, converſion to thee its Saviour. Viſit him, clear him, and comfort him, with that Effiacious grace, wherewith thou art wont to purify, juſtify, and ſanctify, repentant Sinners. Deal with him in Mercy, (*O ſweet Redeemer!*) as thou did'ſt with the good Thief; and encourage his languiſhing Heart with the like cheering Words: *This Day thou ſhalt be with me in Paradiſe.*

At the very time (*as near as may be gueſs'd*) *of the Soul's Departure out of the Body, ſay;*

Subvenite Sancti Dei, *&c. As in the Roman Ritual.*

¶. 11.

Some Devout Prayers for the Souls departed.

A Prayer to God *the Father for the Soul, newly departed.*

O *Eternal Father!* Whoſe Nature is Goodneſs, and whoſe Work is Mercy!

Caſt thy Compaſſionate Eyes on the poor Soul of this our departed Brother, or Siſter *N.* [or, *on the poor Souls, ſuffering in Purgatory*:] and remembring it to be thy own Creature, redreſs its miſeries, remit its puniſhments, releaſe it from its impriſonment.

Receive (*O gracious Soveraign* !) the ſuperabundant ſufferings of thy Son *Jeſus* for a full ſatisfaction of thy divine Juſtice: and for his dear ſake pardon this thy poor ſervants paſt impieties, forget his frailties, and cancel all his omiſſions, commiſſions, and ingratitudes.

I humbly acknowledg (*Great Lord of Heaven and Earth* !) that, if thou look'ſt only on his deſerts, he muſt needs be a long time the object of thy ſevere Anger, and Rigour; but if in Mercy thou wilt be pleas'd to look on *Jeſus*, his Redeemer, and to apply to him the merits of his bitter Death, and Paſſion, thou wilt ſoon free him from all his miſeries, and bring him to the enjoyment of thy eternal Felicity.

O my God! That I were capable to ſatisfy thy Divine Juſtice in the behalf of this poor Soul, for whom I now petition thy Mercy: how willingly would I exact in my own perſon that, which detains him in Purgatory! And tho' my unworthineſs may hinder this deſir'd effect, yet ſuch is thy Goodneſs, (*O my gracious Soveraign* !) as that I may hope to have my will accepted, my petition granted, and this poor Soul pardon'd, ſuccor'd, deliver'd, and ſpeedily admitted to praiſe, love,

and

and honor, thy Sacred Majeſty with the reſt of thy Celeſtial Citizens for evermore.

To Chriſt Jeſus.

O *Jeſu* ! the Saviour of our Souls, whoſe Inclination to do good to poor Mankind is ſo great, that thou often preſſeſt him to ask, and promiſeſt to grant his Petitions: Receive, I beſeech thee, this Prayer, which I moſt humbly preſent to thy Throne of mercy in behalf of [*this my departed Brother, or Siſter*] the Souls ſuffering in *Purgatory*.

Remember, (*O moſt Compaſſionate Redeemer* !) that it is a Thing, bought with thy Blood, deſign'd to thy Glory, intended to be a Coheir with thee in thy Heavenly Kingdom. Look on it, (*ſweet Jeſu* !) as the Noble Conqueſt of thy Croſs, and the Sacred Trophee, by thy power torn out of the Devil's Clutches; and as ſuch a thing, afford it ſome ſolace in its ſufferings, and free it from thoſe Flames, Fetters, and Priſons, which hinder it from enjoying that Glory, to which thy Mercy has predeſtinated it, which thy Paſſion has purchas'd, and which thy Goodneſs has prepar'd for it.

If the Tears of *Mary*, and *Martha*, did ſo pierce thy tender Heart; that they obtain'd the raiſing of their dead Brother *Lazarus* out of his Sepulcher: Be not leſs favorable, & flexible (*O dear Saviour* !) to theſe my Sighs, Tears, and Prayers, which I now pour forth before thee, for the Soul of my departed Brother

ther, (*or Sister.*) Speak only the word, (*O All-powerful Redeemer!*) N. *come forth of those Flames*; and *Purgatory* will render thee a most prompt Obedience, and the deliver'd Soul will eternally magnify thy Mercies.

To the Glorious Virgin Mother.

I Most humbly salute thee, *Great Queen of Heaven, and Earth, Glorious Mother of* JESUS, *Powerful Advocatrix of Mankind, and compassionate Comfort of the Afflicted!* These blessed Titles embolden me thy unworthy Servant to beg thy Prayers for the poor Soul [*of my departed Brother,*] now suffering (*as I probably both fear and hope,*) in the Place of *Purgatory*; and to petition thee, That thou wilt be pleas'd to imploy the Power, the Priviledge, and the Friendship, thou hast with thy dear Son, my *Saviour*, in his behalf, and his Release, Comfort, and Pardon.

O Great, and Glorious, Virgin Mother! Consider this suffering Soul, as by thy Son redeem'd, and by thy self belov'd; and since thou hast interest in the Salvation, and Joy, of the Souls, purchas'd with the Price of thy Son's precious Blood: Take pity on this Soul, longing to behold thy Son, and thy self, in Glory; and to sing forth Divine Praises with the Bless'd Saints for all Eternity.

To S. Joseph.

O *Faithful Steward of* God's *Sacred Family! Worthy Guardian of* Jesus *and* Mary

Great

Great and Glorious S. Joſeph! Permit me to make my moſt humble Addreſſes to thee in behalf of this poor Soul, ſuffering in the Flames of *Purgatory*. It burns with an ardent deſire to enjoy *God*, and to behold thee in thy Heavenly Glory; but the Decree of Divine Juſtice detains it from this deſir'd Happineſs: Be thou therefore pleas'd, (*O Juſt Man!*) to interpoſe thy Pious Interceſſion for the cancelling, or (*at leaſt*) for the Moderation, of this ſevere Edict.

Thou formerly freedſt *Jeſus*, and *Mary*, from *Herod*'s Cruelty; *free* now this Child of *Jeſus*, and *Mary*, from the Pains of *Purgatory*, and obtain for him a ſpeedy Deliverance, that he may with thee, and thy dear Spouſe *Mary*, praiſe, honor, and enjoy, *Jeſus* for all Eternity.

The *Sequens* of *Holy Church*, uſually ſaid in the *Maſſes* for the Dead.

Dies Iræ, dies illa, &c.

1. THat *Day of Wrath, that dreadful Day,*
Shall all the World in Aſhes lay;
As David *and* Sibylla *ſay.*

2. *How ſhall poor Mortals quake with Fears,*
When their Impartial Judge appears,
Who all their Cauſes ſtrictly hears!

3. *His Trumpet ſounds a dreadful Tone;*
The Noiſe thro' all the Graves is blown,
And calls the Dead before his Throne.

4. *Nature and Death ſhall ſtand at gaze,*
When Creatures ſhall their Bodies raiſe,
And anſwer for their fore-ſpent Days.

5. *The*

5. *The fair-writ Book of Conſcience ſhown,*
Sins black Indictment ſhall be known,
And ev'ry Soul its Guilt ſhall own,
6. *So, when the Judge ſhall ſit on high,*
All hidden Sins ſhall open lye;
No Crime ſhall from due Vengeance fly.
7. *What Plea ſhall wretched I pretend?*
What Patron move, to ſtand my Friend?
When ſcarce the Juſt themſelves defend.
8. *O dreadful* God, *and Glorious King!*
Who do'ſt the Saved freely bring
To Bliſs; ſave me, O Mercy's Spring!
9. *Pious* Jeſu! *call to mind*
Thy Travels, for my Good deſign;
Grant, I may that Day Mercy find.
10. *Thou ſat'ſt down weary, ſeeking me,*
Thou climb'dſt the Croſs, my Soul to free;
Let not ſuch Labors fruitleſs be.
11. *Dread Judge! whoſe Juſtice is ſevere,*
My long black ſcore of Sin make clear,
E're the accounting Day appear.
12. *I, as a guilty Perſon, groan;*
My Faults are in my Bluſhes known;
Pity, dear Lord, *thy Suppliant's moan.*
13. *Thy granting* Magdalen *relief,*
And op'ning Heaven to the Thief,
Has with ſweet Hopes allay'd my Grief.
14. *My worthleſs Pray'rs deſerve no Hire;*
But thou, mild Lord, *thy Grace inſpire,*
And ſave me from Eternal Fire.
15. *Amongſt thy Sheep, grant, I may ſtand,*
Far from the Goats accurſed Band,
Securely plac'd at thy Right Hand.

16. *The*

6. *The caitiff Troop being put to ſhame,*
And pent in Hell's ne're dying Flame,
Amongſt the Bleſt enrol my Name.
7. *With bended Knee I make my Prayer,*
And Heart contrite, as Aſhes are;
Of my laſt End, dear Lord, *take care.*
8. *That Day of Doom, that Day of Tears,*
When guilty Man awakes in Fears
From Duſt, and 'fore his Judge appears.
9. Jeſu! *whoſe Breaſt our Woes condoles,*
Preſerve him from Hell's burning Coals;
Give Reſt to all departed Souls. Amen.

¶. XII.

A moſt Devout Exerciſe of Confeſſion, and Communion, apply'd to the Souls ſuff'ring in *Purgatory*.

When your Charity tow'ards your departed Brethren, and Friends, ſhall invite you, (O Pious Chriſtian!) to apply the Fruit of your Communion in their Favour: you may do well to entertain your ſelf, during that whole Day, (ſet apart for that Holy Purpoſe) in ſuch Acts, Exerciſes, and Thoughts, as are proper for that Subject: As for Example:

At your awaking in the Morning.

IMagin, you hear thoſe poor, reſtleſs, and afflicted, Souls, making their moan to you, and

and exciting you with their ordinary Complaints; *Miseremini, miseremini, saltem vos Amici*! O Friends! take Compassion on us! And do you answer them with a *Requiem æternem dona eis Domine, & lux perpetua luceat eis*: O my *God*! who hast mercifully given me Rest this Night, and Light this Morning; give Eternal Rest, and Eternal Light, to these poor Souls.

Being cloath'd, and plac'd on your Knees to Adore the Divine Majesty, you may thus pour forth your Heart before Him.

O *Sacred Trinity*! I here most humbly prostrate my self, and these poor Souls, in thy Presence; Off'ring up for them to the Throne of thy Mercy all my this Day's Actions, and Devotions; and particulary, my Confession, Communion, and the Indulgence, which thro' thy Mercy I hope to obtain: Uniting them to the Merits of my dear Redeemer; of his Blessed Mother, and of all the Glorious Saints of Heaven: And beseeching thy Infinit Goodness to accept of these my weak and unworthy Endeavours, for satisfaction of their Punishments, for solace of their Sufferings, and for their speedy Admission to thy Beatifying Presence.

Going to Confession.

IMagin, [1.] That the Sacrament of Penance is the *Purgatory* of this World; where

where thou art to cleanſe thy Soul by the Fire of Contrition, and flames of Charity, not only from its Sins, but alſo (in ſome meaſure) from the Puniſhments, which by its Sins, it has deſerv'd: That being thus pardon'd, and purify'd, it may be more capable to aſſiſt thoſe Souls, which ſuffer in the *Purgatory* of the other World. [2.] That if it ſo pleas'd the Divine Goodneſs, as to lend one hour of time to the Souls in Purgatory, wherein they might merit, and do Penance: how zealouſly would they make uſe of this bleſs'd Remedy? how ſincerely would they Confeſs their Sins? how faithfully would they perform their Duty? [3.] That many poor Souls ſuffer now moſt ſevere puniſhments in Purgatory (*and even in Hell it ſelf,*) for one only Sin: and what do's thy ſelf deſerve for ſo many? or what muſt thou expect, unleſs thou endeavor'ſt to make ſome timely ſatisfaction, during this life.

Returning from Confeſſion.

[1.] ADmire the Divine favor, mercy, and goodneſs, in your behalf; which is ſo great, that had he done the like to the damn'd before their departure out of this World, they had been all Saints, in Paradiſe. [2.] Perform your enjoyn'd Penance, humbly, punctually, and with an ardent deſire to ſatisfy the divine Juſtice for your offences.

Hearing

Hearing Maſs.

[1.] AT the Entrance of the Prieſt to the Altar, Think how all Purgatory begins to rejoyce in expectation of the fruits of this great Sacrifice. Joyn your Heart, Affection, and Intention, with his; Offering up with him the ſame Sacrifice in memory of Chriſt's Paſſion; in Thankſgiving for his favor, conferr'd on the Souls of Purgatory, in that they departed this life in his Grace, and Love; and in ſatisfaction for the puniſhment due to their ſins.

At the Confiteor.

FOrm an Act of hearty Contrition; and weigh, how highly it grieves the faithful Souls departed, that they ever offended the Divine Goodneſs.

At the Kyrie-eleiſon.

CRy out for Mercy in their behalf by the ſame repeated petitions to the ſacred Trinity.

At Gloria in excelſis.

O *My God*! That theſe poor Souls were now alſo conſorted with thy Angelical Quires, to chant forth with them theſe happy Canticles of thy Eternal Glory.

At Credo.

MAke a profeſſion of your Faith; proteſting, you will never ſwerve one tittle from that belief, wherein all the Saints, and Souls in Purgatory, departed.

At

At the Offertory.

REnew your Oblation, Intention, Petition, for their ſuccor, ſolace, deliverance.

At Sanctus.

NOt only the Angels and Saints of the Church Triumphant, but alſo the Souls of the Church ſuffering, chant aloud this glorious *Triſagion*: With whom I moſt humbly Adore, Praiſe, and Magnify, thy ſacred Name, *Holy, Holy, Holy, Lord God of Sabbaoth.* O increated, ineffable, eternal, Sanctity! Increaſe this day the number of thy heavenly Quiriſters. Let Heaven, and Earth, be full of thy Glory; *Heaven* receiving new Inhabitants; *Earth* procuring for them this happineſs. *Oſanna*; O that the ſame Song might now Echo forth at their entrance into Paradiſe, as it did at my Saviors entrance into *Jeruſalem.*

At the Elevation of the Sacred Hoſt.

O *Eternal Father*! Look on thy beloved Son Jeſus; and for his dear ſake take compaſſion on the poor Souls, for whom we petition thee.

At the Elevation of the Chalice.

O *Merciful Creator*! Let fall one ſmall drop of this precious Blood on Purgatory, to quench its ardors, and comfort thoſe diſtreſs'd ſouls, for whom it was ſpilt on the Croſs.

At the Memento *for the Dead.*

O *My Lord*! Look in mercy on the ſouls. 1. Of my Parents, Kindred, Friends, Benefactors. 2. Of ſuch a particular perſon,

N. 3.

N. 3. Of ſuch, as have been moſt charitable in praying for the departed. 4. Of ſuch, as are left uncomforted, unremember'd, unpray'd for. 5. Of ſuch, as ſuffer moſt, or who ſhould (*according to thy Juſtice*) remain longeſt in their torment. 6. Of ſuch, as are in the firſt, and next, place to be releas'd. 7. Of ſuch, as laſtly entred. 8. Of ſuch, as moſt lov'd *Jeſus*, *Mary*, and *Joſeph*. 9. Of ſuch, as ſuffer there on my occaſion. 10. Of them, to whom thou ſhalt be pleas'd to apply this my Communion. 11. Of my own Soul, as if it were already departed out of my Body; humbly entreating thee (*dear Jeſu!*) by the Water, and Blood, which guſh'd forth of thy wounded ſide, and heart, in thy Paſſion; to pity me at this preſent, and to permit me to advance here the payment for ſuch puniſhments, as I ſhould hereafter pay in Purgatory.

At the Pater Noſter.

REpeat it with the Prieſt, as a moſt efficacious Prayer to obtain ſuccor for the Souls, ſuffering in Purgatory.

At the Communion.

MAke ſuch Acts, and Affections, as are moſt ſavory to your ſpiritual guſt; and moſt beneficial to the Souls, for whom you intend the fruit of your Communion. *As for example:*

An Act of Faith.

I Firmly believe, that I here receive my dear Savior *Chriſt Jeſus*: Who both can, and will, give me the effect of this ſacred Communion,

munion, which is, eternal life; and not only to my ſelf, but alſo to thoſe poor ſuffering Souls, for whom I intend it.

An Act of Hope.

O What good things do I hope to receive by this preſent Communion? I hope for my ſelf, I hope for theſe Souls; and I hope for no leſs, than God himſelf, and his everlaſting life, love, and glory.

An Act of Love.

I Love thee, (*O Infinitly amiable Goodneſs!*) And I deſire, that theſe Souls may ſpeedily be tranſlated to the fruition of thy beatifying preſence, that they may love thee more perfectly for all Eternity.

An Act of good Intention.

I Approach now to this bleſs'd Banquet (*O my God!*) to glorify thy ſacred Name, to unite my ſelf to thy Divine Goodneſs, to render the merits of thy Paſſion efficacious both for my own Soul, and for theirs, to whom I humbly apply the fruit thereof.

In Communicating.

SAy for your ſelf, and them; *Into thy hands* (O Lord!) *I commend my Spirit!* O how ſweet will my Purgatory ſeem to me, being thus plac'd in thy ſacred hands. O Jeſu, *my life, and my love!* Let me live, and dy, in thee; and when thou deſcend'ſt into my Soul, let the effects of thy goodneſs deſcend alſo into the priſon of thy Juſtice, to deliver thoſe faithful Souls, who deſire nothing more, than to ſee thee, love thee, and praiſe thee, with

thy Saints, and Angels, in thy eternal Glory.

After Communion.

AMongſt *all the Acts of Devotion, you produce,* (*and which are elſewhere preſcrib'd,*) *be ſtill mindful of the Souls in* Purgatory; *As for example:*

Adoring your Dear Savior, ſeated now in the midſt of your Soul; do it (*as it were*) *in their company; ſaying,* If thou lov'ſt me, (*ſweet Jeſu!*) as I cannot doubt, but thou doſt; love alſo thoſe poor Souls, and beſtow on them ſuch good things, as thy love deſigns for me, *&c. Thanking him, ſay: O my dear Savior!* Let theſe Souls alſo praiſe thee with me in their Priſon, and be admitted ſpeedily to praiſe thee more perfectly in thy Paradiſe

Petitioning him, ſay;

O *My Lord!* I beg for my Self a holy life, and a happy death: And I beg for thoſe Souls an applycation of thy Merits, and Paſſion, and the effect of this *Plenary Indulgence,* which I hope to have this day gain'd, and which I here moſt humbly offer up in their behalf to thy Sacred Majeſty.

At the end of Maſs.

REceiving the Prieſts bleſſing; pray to the holy Trinity, that he will be pleas'd to bleſs theſe ſuffering Souls, created to his Image, and deſign'd for his Glory: and ſay, *Almighty God bleſs you; The Father, the Son, and the Holy Ghoſt.* Amen.

During the remaining time of the Day.

Let

Let all the Objects, which occur, all the Actions, you do, and all the Employments, you undertake, ſerve you, as ſo many Memorials, to mind you of your own Death, and of theirs, who are gone before you. As for Example: *Entring into your Chamber,* Think of the diſmal *Dungeon,* wherein thoſe poor Souls are (by their Creators juſt Judgment) detain'd. *Seeing the Fire,* Reflect on their Flames. *Eating, and Drinking,* Remember the *bread of Tears,* which is their only food and nouriſhment. *Converſing with others,* Conſider they have none, but cruel *Devils,* for their ordinary Companions. *Waſhing your Hands,* Think, how this fleſh of yours muſt ſhortly become the food of Worms, and the ſubject of corruption. *Hearing the* Clock *ſtrike,* ſay for them, *Requieſcant in pace*; for your ſelf, *Eternity is at hand.*

Briefly, let all the objects of your Senſes ſerve you for as many Images of your Death: The *Sun,* you behold, the *Air,* you breath, the *Celeſtial Orbs,* you admire, may fitly put you in mind of the *Darkneſs* of *Purgatory,* of the *Splender* of *Paradiſe,* of the *Glory* of *Heaven*; whereof your poor ſuffering Friends are yet depriv'd.

Let your Jaculatory Prayers of this Day be either concerning their, or your own, *Purgatory*: O Lord! *give Reſt to the Departed.* O Jeſu! *the* God *of my Heart, the Deſir'd of my Soul, the Object of my Affections, the End of my Pretenſions!* Grant, I may live in thy Grace, and dy in thy Favour.

If your Leiſure permits, yon may imitate this eaſy and efficacious Devotion of ſome Pious Perſons; ſaying a *pair of Beads* for your departed Friends in this manner:

Take your Ordinary *Roſary*, and forming your Intention, begin with a *Creed*: Then ſay, *Our Father* upon each of the great Grains; and upon each one of the leſſer Grains, ſay; *Pie Jeſu Domine, dona eis Requiem.* Amen: (That is,) O compaſſionate Lord *Jeſu!* give them Reſt. *Amen.*

In the Evening.

HAving *Examin'd your Conſcience, endeavour to produce a moſt fervent Act of Contrition, as if in that Night you were to depart out of this World: and go to Bed, as to your Grave; ſaying*; Ah! the Vanity of all Worldly Riches, Greatneſſes, and Glories! You muſt ſhortly be included in Two Yards of Earth! *&c. Into thy Hands, O* Lord! *I commend my Spirit*, &c.

Two Excellent Profits, which all Pious Chriſtians may draw from this charitable Practice of Praying for the Souls in Purgatory.

The Firſt Profit is; That, remembring theſe departed Souls, they can hardly forget their own approaching Death: And conſequently, will be mov'd to make ſome timely Preparation For that great Action, whereon depends their whole Eternity.

The

THe Practice hereof may be reduc'd to theſe *Two Points*:

Firſt, Queſtion your ſelf in this ſort: Were I now preſently to depart this World on Death's Summons; Am I in a condition to appear before *Gods* Judgment Seat? What do'ſt thou anſwer? (*O my Soul!*) what could'ſt thou wiſh to have done? Fall forthwith to ſettle thy ſelf, and all, that concerns thee, in order to thy Death; and never ceaſe, till thou can'ſt ſay with S. *Paul*, *Nihil mihi conſcius ſum*; *Thro* God's *Goodneſs I find no Guilt in my Conſcience.* My Heart cannot upbraid me of any horrid Crime, which I have not endeavour'd to deface by Contrition, to diſcover in Confeſſion, to do Penance for by Satisfaction. My Soul deteſts all that is oppoſit to the Love and Will of my Lord *Jeſus.*

Secondly, Habituate your ſelf in the Exerciſe of *ſuch* Acts, *as* you would, and ſhould, practiſe in the Article of your Death: Taking therefore your *Crucifix* in your Hand; ſay: Well! I muſt dy; but When? Where? How? in what Eſtate, Circumſtance, and Condition? All this is uncertain. I accept therefore (*O my Creator!*) the Decree of my Death, as from thy Divine Juſtice; and the Uncertainty of its Execution from thy Eternal Providence: Behold, I am ready, and willing, to obey thy Bleſſed Ordinances; nor do I deſire to live one moment longer, than is according to thy moſt juſt Will and Liking.

I proteſt, that I will live, and dy, in an abſolute Conformity to the Catholic Faith; becauſe thou, my *Lord God*, (who art the Prime, and Eſſential, Truth) haſt taught and reveal'd it.

I hope in the Infinity of thy Goodneſs; in the Fidelity of thy Promiſes, in the Immenſity of my *Saviours* Merits: Tho' thou kill'ſt me, *O my Lord*; yet I will hope in thy Mercy.

I will dy in thy Love, that I may love thee (*O Bottomleſs Ocean of all Love and Perfection!*) for evermore. Yes, (*my Lord and my Love!*) I could heartily wiſh, that an Act of Seraphical Love might ſeparate my Soul from my Body, that ſo it might become happily united to thee (*its only Beloved Object*) for all Eternity.

It grieves me, (*O my God!*) that I ever offended thee; becauſe thou art infinitly Good: And I am content to dy, becauſe I would be freed from all future Occaſions of offending thee. Wherefore I here offer thee my Life, as a Pledge of my Love; and I accept of Death, as a fit Puniſhment of my Offences.

O when will that deſir'd Day come, in which I ſhall *ſee* thee (*my ſweet Saviour!*) face to face without any Interpoſition; *love* thee without any Interruption; *praiſe* thee without any Imperfection?

I acknowledge, that *Purgatory* is too pleaſant a Place for the Chaſtiſement of my Impieties; and were I adjudg'd thither till the laſt Day of general Doom, I were moſt mercifully dealt withal: Yet (*O my Creator!*)

to

to the end I may make a more honourable Satisfaction to thy Sacred Juſtice by the Merits of my ſweet *Savior*, I will endeavor to gain all the *Indulgences*, whereof any one is capable in the Article of Death, and in particular that, which is obtain'd by pronouncing then the Holy Name of *Jeſus*; which I deſire may be the laſt Word of my Mouth, the laſt Motion of my Heart, the laſt Sigh in my Soul. *O dear Jeſu!* Let my laſt Breath echo forth, *Jeſu, Jeſu, Jeſu,* Amen.

O Bleſſed Virgin *Mary!* Mother of Mercy, Mother of Power, Mother of *Jeſus*: Behold thy poor Child, and preſent my departing Soul to thy dear Son *Jeſus.*

O glorious S. *Joſeph!* who expir'dſt in the ſweet Embraces of *Jeſus*, and *Mary*, Obtain for me, that I may dy in their Favour and Affection.

O my good *Angel!* the faithful Guardian of my Life, leave me not in the dangerous Moment of my Death.

End this Exerciſe with a Generous Reſolution to dy daily to your Self, to the World, and to all Things: and to Live as you deſire to Dy.

THe *Second Profit* is; That conſidering the grievous Pains, they ſuffer, you will eaſily reſolve to endure your *Purgatory* in this World: Which was the ardent deſire of S. *Auguſtine*, when he thus petition'd the Divine Majeſty: *Purge me* (O Lord!) *in this Life,*

and put me here in ſuch a Condition, as there may be no need hereafter of any Purifying Fire; that ſo I may be the ſooner united to thee, my firſt Beginning, and my final End, and Felicity.

The Practice hereof may be reduc'd to theſe Points following.

1. *Conſider, that all Sin renders us liable to Puniſhment, which muſt infallibly be paid either in this World, or in the next. Now our Merciful* Lord *ſeems to leave the choice to our ſelves, and to preſent to us Two Purgatories:* That of the next World; *Painful, long, fiery, void of all Comfort, and Merit:* That of this World; *Eaſy, ſhort, and full of Comfort. O my Soul!* which wilt thou chooſe?

2. The *Purgatory* of this World conſiſts in ſatisfying *God*'s ſevere Juſtice for our Sins, as far forth as we are able, by our *own free Actions*, without deferring it to the end of our Lives, or depending on the Charity of *Others. O my Soul!* wert thou preſently to depart out of this World; How many Years of *Purgatory* muſt thou expect for the expiation of thy many, and enormous, offences? Reſolve therefore to begin (even this day without any farther delay) thy *Purgatory* in this world by endeavouring now to make ſatisfaction for thy Sins.

7. This Satisfaction conſiſts in theſe *Five* things; which may ſerve us for as many *Purgatories*, to cleanſe our Souls from their Sins, and cancel the pains, they have thereby juſtly incurr'd. The

The *firſt* is To perform thoſe works, which are call'd *Satisfactory*, to wit, *Alms-deeds*, *Faſting*, and *Prayer*; uniting them to the merits of our Redeemer, Chriſt Jeſus. *Alms-deeds* ſatisfy the divine Majeſty by giving him our goods of Fortune: *Faſting* by conſecrating to him the goods of our Bodies: *Prayer*, by offering up to him the goods of our Hearts and Spirits.

Alms-deeds *free us from Sin and Death, and ſuffer not a Soul to deſcend into darkneſs. They purge us, and procure us mercy, and eternal life.*

Faſting, which (under its notion) contains all ſorts of penitential ſactions, mortifications, and auſterities, both voluntary, and obligatory, *opens Heaven-gates to us.*

Prayers *appeaſe the divine Anger:* and Tears *extinguiſh the Fires and Flames, which are prepar'd by God's Juſtice, to puniſh us for our Offences.* Now the moſt Efficacious Prayers are theſe: (1.) The *Sacrifice of the Maſs.* (2.) The *Sacraments of Penance, and the Euchariſt.* (3.) The *Continual Practice of Acts of Contrition*, which ſerv'd the Pious *Magdalen* for her Purgatory at the Feet of *Jeſus.*

The *Second* is To embrace all the Afflictions, Croſſes, Calamities, Sickneſſes, and Loſſes, of this Life; as ſo many purging Fires. Thus the patient *Job* endur'd his *Purgatory* on his Dunghil, and in the Fire of fervent Charity, and faithful Reſignation, which made him break forth into theſe Expreſſions amidſt

all

all his Sufferings: *Our Lord's Name be ever bleſſed: As he pleaſes, ſo all things come to paſs.*

The *Third* is To practiſe Heroic Acts of Virtue; as, generouſly to pardon your Enemies; nobly to oblige them, who have diſoblig'd you; couragiouſly to conquer that Paſſion, which has moſt power in your Soul: For the Pains, you take, and the Violence, you uſe upon theſe Occaſions, will much contribute to the Satisfaction for your Sins, and ſerve you inſtead of your deſerv'd *Purgatory*.

The *Fourth* is To perform ſuch Works of Reſtitution, Charity, and Piety, in your own Perſon, and during your Life-time; as you deſire, ſhould be done at the Hour of your Death: For by clearing your own Accounts, ſettling Peace in your own Soul, and executing your own Teſtament, you will be exempt from the Fear of ſuffering a ſevere *Purgatory* thro' your Executor's Negligence.

The *Fifth* is, When you have perform'd all things, as your Zeal to ſatisfy *God*'s Juſtice has ſuggeſted to you, To have an humble Senſe of the no worth and value of all your own Actions, and Endeavors; and thereon To addreſs your ſelf to the undrainable Treaſury of your Savior's Merits, hoping to draw thence ſufficient Water for the waſhing away of all your Offences.

Theſe are the Five voluntary *Purgatories* of this World; by which if you here ſatisfy for your Sins, you may hope to avoid hereafter the neceſſary *Purgatory*, due to them in the next World.

¶. 13.

n Appendix, containing ſeveral Devout and Efficacious Prayers, proper for the frequent Uſe of all Pious, Chriſtians.

I.

A Prayer to our Lord Jeſus, *wherein we humbly acknowledge him for our Soveraign, and promiſe him faithful Obedience for the future.*

O *Jeſu*! *King of Kings*! To whom all Power is given in Heaven and Earth, as a moſt Juſt Reward for thy moſt perfect Obedience! Thy Empire is out of the reach of Rebellion; it dreads no Dangers, and is free from the Viciſſitudes of Fortune. Thou want'ſt neither Spies abroad, nor Policies at home, to ſecure thy Throne; neither war-like Guards, nor worldly Greatneſſes, to procure thy reſpect, and increaſe thy Honor; ſince whatſoever is requiſit, to be the Soveraign King of Kings, and the Immortal, and Incomprehenſible, Monarch of Heaven and Earth, is in the Riches of thy own Divine Being; and thy own Nature neceſſarily involves a boundleſs Juriſdiction.

Where-

Wherefore, *O Jeſu my Saviour*! behold here proſtrate before thee one of thy meaneſt ſubjects, offering to thy ſacred Majeſty, as to his ſoveraign King, an humble, and moſt reſpectful, Homage. I come, *Lord*! to renew that ſolemn Oath of fidelity, Which I took formerly in Baptiſm; and to preſent thee the Key of my Heart, hoping thou wilt vouchſafe to enter in, take full poſſeſſion, and make there thy conſtant habitation. Thou, *O all-powerful King*! canſt ſoon make it fit for thy own entertainment, having in this point (*as in all others*) an advantage over earthly Princes, to raiſe men from their dunghils, and render them worthy of their dignities: Thou, *O great Monarch*! chuſing *Saul* for the King of thy people, chang'dſt alſo his ſpirit; calling *David* from the ſheep-fold, mad'ſt him a man according to thy own Heart; drawing the Apoſtles from their Fiſhing employments, rendredſt them fit Preachers of thy Goſpel. Why then ſhall not I, with an humble boldneſs, beg thy entrance into my poor Heart, ſince I well know, it will at the ſame inſtant become a manſion, worthy thy Royal Majeſty?

I am not fully ſatisfy'd, *O my Soveraign King*! in being thy faithful ſubject; I deſire to be thy Bondſlave, and Vaſſal: I will therefore no longer pretend to the leaſt power over my ſelf; but all my future labors, and endeavors, ſhall be to acquire riches for thy Royal Majeſty: Yes, my will is, that every child

of

f mine (to wit, all my works, words, and houghts) ſhall be henceforth born in the ſame ondage of thy Love. *O my Soul!* what high- honor can we have, than to live in ſuch a lavery? *O my Savior! ſweet is thy yoak, light by burthen,* eaſy thy precepts, favourable hy fetters, pleaſing thy authority, prudent hy proceedings, paternal thy providence, to hem, who faithfully adhere to thee. O how loving, and liberal, a Lord art thou to ſuch loyal ſubiects? Unhappy they, who are none of this holy number; and ever magnify'd be hy Mercy, which has drawn my Soul out of my enemies clutches, to enrol her thy Cap- tive. Behold *O my bleſſed Redeemer!* I ac- knowledg my ſelf with much comfort, and content, to appertain particularly to thee in quality of an abſolute Bondſman by this thy new right of purchaſe: but yet, *O my dread Lord and Maſter!* I know not, how to ren- der thee a Bond-ſlave's duty, and therefore beg of thy goodneſs to teach me this great ſecret, and take from me that unfortunate li- berty, which enables me to rebel againſt thy Royal will and pleaſure. Ah! *my Lord!* if thou leav'ſt this my Liberty to its own Nature; I ſhall ſoon leave off all Obedience to thy Laws: I ſhall quickly, alas! trample on thy Crown, ſlight thy Scepter, and uſe againſt thy ſelf all the Goods, thy Bounty has given me: My Underſtanding will cenſure thy My- ſteries, my Memory will forget thy Mercies, my Fancy will feed on filthy Images, my Will

will

will love, what thou loath'ſt, my unruly Paſſions, uncurb'd Senſes, bruti∫h Appetites, will all bandy againſt thy bleſs'd Grace, and my own Reaſon: Finally, I ſhall glory in being thy Enemy; and ſay, *Who is the Lord?*

Take from me therefore, I beſeech thee, *O Jeſu!* the Root of this dreadful Rebellion; command, and compel, my ſtiff Neck, and ſtubborn Nature, to ſubmit to the Bleſs'd Yoak of thy Law, and force me to be happy. O moſt pleaſing Conſtraint, which renders me a Co-partner with thy ſelf in thy Royalty! For thou (*O Great, and Gracious King* Jeſu) art nothing jealous of thy Soveraignty; but thou moſt liberally communicat'ſt it to thy belov'd Subjects; deſigning them to be all Kings in thy endleſs Eternity: And is it poſſible, (*O my Soul!*) that thou ſo eaſily quitt'ſt ſo Sublime a Dignity? Wilt thou be ſo ſilly, as to fall in love with thine own Shackles; that is, with thy filthy Sins of Ambition, Avarice, Revenge, and Senſuality? Ah! art thou not utterly confounded at thine own exceſſive Folly: and wilt thou not yet perceive, how thy own error brings with it a ſelf-puniſhment? Alas! what is it, that thou lov'ſt? What is *that*, which ſeems to content, and comfort, thee? What is it, that pretends to ſecure thy Soul in this ſhameful ſervitude? On the contrary; what troubles, what torments, what ſolicitudes, what horrors, do's not each moment of time ſuggeſt to thy trembling ſpirit?

Shake

Shake off then with a manly courage this ſad, and heavy, yoak of Sin, and Satan, and ſubmit cheerfully to that, which thy Lord Jeſus this day preſents to thee: *A yoak, which is ſweet, and eaſy,* and which he himſelf will carry together with thee. Yes, *O immortal, inviſible, omnipotent, King Jeſu!* I change Maſters even at this inſtant, and I make choice of thee, to be henceforth my ſole Lord and Soveraign. Behold not, *I beſeech thee,* how long I have ſtay'd in rebellion, but look on the Wounds, thy ſelf endur'dſt, to win me to thy Obedience. Reign in Heaven and Earth, *O Adorable Monarch!* and rule particularly in my heart and Soul; and let all rational creatures unanimouſly confeſs, and acknowledg, it their higheſt honor and happineſs, to be Servants to the Crucify'd King *Jeſus.*

2.

A Prayer, to be ſaid by one, who is on making choice of a condition of life; begging light from above, to diſcern Gods Will, and his own Good.

'TIs the order of thy divine Providence, *O dread Soveraign of Heav'n and Earth!* that there ſhould be in this great world ſeveral ſorts of ſtates and conditions, to which thou deſign'ſt men by a choice, known only to thy all-knowing Wiſdom. Thou alſo aſſur'ſt us by thy ſacred Word, *that each one ought to remain in the condition, to which he*

is

is call'd. And there is no lawful calling, which exclude's from thy Kingdom. This moves me to proſtrate my ſelf at thy feet, and pour forth my heart here in thy preſence, hoping to receive ſome glimpſe of light from thee, (*O true Light, which illuminat'ſt every one coming into this World*) To direct me in this matter, which is to me of higheſt importance not only as to my temporal, but my eternal, happineſs. *O my Lord*, I humbly acknowledg my own ignorance and ſimplicity; for, alas! I neither can foreſee the future, nor dive ſo far into my own dark interior, as to diſtinguiſh, whether the motions, I there feel, are Rational, or Senſual; and whether my perverſe Nature, oppoſing thy Grace, inclines me not to an Election; which may endanger my Salvation. The World and the Fleſh furniſh me with plenty of fair and ſpecious Reaſons, bnt I well conſider they are dangerous Counſellors, and damnable are their Maxims. *Lord*! lead me out of this labyrinth of irreſolutions; ſince I reſolue to leave my ſelf abſolutely to the conduct of thy holy Spirit, renouncing all my own ratiocinations, affections, inclinations, and intereſts; and willing nothing at all, but only what thou wilt for me. Behold *I am thy Servaut, and the Child of thy handmaid*; ſay only the word (*O my loving Maſter!*) and thy holy will ſhall be obey'd; lift me up, or caſt me down, it ſhall equally pleaſe me, ſo I may perceive, 'tis thy divine Conduct which diſpoſes thus of me thy

thy poor Creature. I beg of thee this only bleſſing, *O my compaſſionate Father*! that thou wilt pleaſe to proſper, and ſanctify, me in that particular State, I ſhall ſettle in, giving me ſtrength, and courage, to wade thro' all the difficulties, I ſhall there meet with, and rewarding my Perſeverance in thy love, and ſervice, in this World with a Crown of Glory, and with immortality, in the next.

3.

A Prayer, to be ſaid by one, who is fall'n into ſome great Neceſſity, Calamity, or Miſery.

THy infallible truth aſſures me, *O Sovereign Lord God*! there's not a Hair of *my Head, falls off without thy order*: How then can I doubt, but this ſad Accident befalls me by the particular permiſſion of thy all penetrating Providence? I will not know the reaſon of this thy proceeding; ſince I acknowledg thee (*O my Omnipotent Creator*!) to poſſeſs an abſolute Empire not only over my goods, but over my life; and that my perſon is in thy power, as Clay is in the hands of the Potter, to imprint on me what form, and put me to what uſe, thy ſelf beſt pleaſeſt. Thou (*O my Lord*!) gav'ſt me Health, Wealth, Peace, Fame, Friends, Children, Proſperity, &c. Which was a favor, I humbly confeſs, I did not deſerve; thou haſt now depriv'd me of them, which I humbly acknowledg to be an effect of thy Juſtice, ſince I made not uſe of

them as I ought, to thy only glory, and my own, eternal good. *Thy bleſſed will be done in me, and all Creatures*, is all the Complaint, I will make; begging thy Grace to imprint as well in my Heart the meaning of theſe ſacred words, as I have the ſound of them in my Mouth; that I may joyfully, reſign'dly, and without reſerve, ſubmit to thy ſacred diſpoſal all, that concerns me, and make uſe of thy Fatherly Viſitations to the increaſe of my Filial obedience, and affection. Let me forget, what I have been in my former Proſperity, and not fear, what I may be in any future Adverſity; cheerfully embracing my preſent Condition, inceſſantly praiſing thy ſweet Providence, and peaceably expecting the eternal recompenſe, thou haſt promis'd to ſuch, as ſuffer for thy ſake.

4

A Prayer, humbly imploring the continuance of Health, and that we may make good uſe of it, in order to our eternal Happineſs.

MAn, *born of a Woman*, (as thy ſacred Word, *O Eternal Truth!* teaches us,) *lives but a ſhort time*: And, during this his ſhort ſtay on earth, *is ſubject to many Miſeries.* His life is a *Flower*, which dries up, and dwindles away, on the ſame day, it is diſplay'd: 'tis a *Blaſt*, ſoon paſt, and diſſipated: 'tis a *Stream of Water*, which nimbly ſlides by, diſappears, and never more returns, 'tis a *Shadow*, flying away aſſoon, as form'd: 'tis *Smoak*, which

which as it riſes, vaniſhes: In ſumm, 'tis a meer *Vapour*, having no ſolid conſiſtence and permanency. This is the ſhort, fickle, uncertain, nature of man's life; and I ask thee not (*O Great Lord of Life and Death!*) to change it for me; I only beg, that thou wilt be pleas'd, in giving me Health, to grant me alſo Grace to make the right uſe of it to thy *Glory*, and my own *Salvation*; for, alas! I ſhall be little able to act for the *one*, or the *other*, when the rigour of a ſharp Diſeaſe ſeizes on the functions of my inward, and outward, faculties. Grant, (*O my God!*) that the curb of thy holy fear may keep my body always in good order, (leaſt it being high in fleſh, ſhould ſhake off its ſubordination to the ſpirit, that ſo I may employ its ſtrength to acquit my ſelf of my Chriſtian obligations, and perform the ſeveral duties of my place and condition. Take from me, *O Lord!* all deſire of ſuperfluities, which ſerve only to ſatisfy the ſenſes, and let me reſt fully contented with ſuch conveniencies, as ſerve for my lifes ordinary entertainment; till ſuch time as thou ſhalt pleaſe to free my Soul from this fleſhly ſlavery, and accompliſh my Redemption, by deſtroying all, that is borrow'd from the old *Adam*, and conſummating my adoption in Glory; which I deſire for no other end, but be no longer ſubject to offend thee, (*my Lord and Maker!*) & that I may be happily oblig'd, and neceſſitated, to praiſe, and love, thee for all Eternity.

5.

A Prayer for the Converſion of Hereticks.

ONe of the ſecret Judgments of thy divine Providence, *O Omnipotent Creator!* (which I humbly adore, without daring to dive into it,) is the permiſſion of Hereſies to ſpring up in ſuch multitudes, as Weeds amid'ſt the Wheat, in the field of Chriſtianity. 'Tis for the converſion of theſe misbelievers, for the reduction of theſe ſtray'd ſheep, for the illumination of theſe blinded Chriſtians, that we now preſent our petition to the Throne of thy divine Clemency. Clear them, *O Lord!* clear the Underſtandings of theſe our Brethren (for ſo they are, by participating with us of the ſelf ſame Baptiſm) and recal them to the ſafe ſheep-fold of thy Univerſal Church. Give them, we beſeech thee, that Dove-like ſimplicity, which is neceſſary to receive, and retain, the Faith of thy Goſpel; and that Chriſtian Infancy, which is not ſuſpicious, not litigious, not apt to diſpute, and judge, not puff'd up with any ſelf-opinions. Let them ſee, and admire, the beauty of the Catholick Verities by an inward light, penetrating their Underſtanding, and captivating them to the obedience of Faith, and the Church. Ingrave in their Wills the love of thy Truths, and, diſſipate all theſe Impoſtures, wherewith their deceiv'd Teachers entertain them in the hatred of our Sacred Myſteries. We have e-

nough diſputed, written, preach'd; be thou now (*O Divine Doctor!*) the concluding Umpire of all our Controverſies, Speak effectually to their Hearts, (*O all penetrating Spirit!*) and open them to hear thy Voice, and to admit of thy Inſpirations; and having fill'd them with the Seed of thy ſaving Faith, ſhut them, and ſeal them with thy Grace, leſt the birds of Prey ſnatch it away. *O Soverain Shepheard!* reunite theſe wandring Sheep to their true Paſtor, and make us all Members of one Body under one Head; that we may with one Heart, and Mouth, unanimouſly adore, praiſe, and glorify, thy Sacred Name, during the remaining time of our Pilgrimage on Earth, and afterwards in Heaven for all Eternity.

6

A Prayer for a Special Friend.

PReſerve, (*O Lord!*) thy Servant *N.* for whoſe Health, Happineſs, and Proſperity, we humbly offer up theſe our Petitions to thy Sacred Majeſty; beſeeching thee to grant him a perſeverant Conſtancy in the Catholic Faith, a ſafe Paſſage thro' this Life's dangerous Pilgrimage; and that no Worldly, Carnal, or Diabolical, Temptations may have the power to ſeparate him from thee, his prime, and only Good. Give him Grace to correſpond to the Calling, and Condition, wherein thou haſt plac'd him: Direct him in all his Ways, defend him againſt all his Enemies, and grant him finally an happy Death, and Departure, out

of this World; and a ſpeedy Paſſage after Death to the Fruition of thy Eternal Felitity.

7

A Prayer for a Friend in Tribulation.

VOuchſaſe (*O merciful Creator*!) to afford the Sweetneſs of thy Comfort to thy afflicted Servant *N.* and to remove, according to thy wonted Mercy, the heavy Burthen of his Calamities. Give him (*We humbly beſeech thee*) Patience in his Sufferings, Reſignation to thy good Pleaſure, Perſeverance in thy Service, and an happy Tranſlation from this afflictive Life to thy Eternal Felicity.

8.

A Prayer for our Enemies, Detractors, and Perſecutors.

O *Meek and Merciful Lord* Jeſu! The great Maſter, Exemplar, and Practiſer, of Peace, Charity, and Union, amongſt Men! Who haſt commanded us *to love our Enemies, and to do good for them, who hate us*; and who pray'dſt on the Croſs for thy capital Adverſaries: Increaſe within us (we moſt humbly beſeech thee) the Spirit of Chriſtian Charity; that we may freely, heartily, and ſincerely, forgive them, who have any way offended, injur'd, or perſecuted, us. Beſtow on them alſo, (*O Bleſſ'd Saviour*!) the ſame Spirit of perfect Peace, Love, and Charity: and powerfully de-

defend us from all their Deceits and Treachery.

9.

A Prayer for a Woman, laboring in Child-Bed.

O *Moſt dread Soveraign*! Who for the juſt puniſhment of the firſt Womans prevarication haſt pronounc'd, and impos'd, a ſevere, and unavoidable, Sentence of Malediction on all Woman-kind, that they ſhould bring forth their Children in pain and ſorrow: We moſt humbly beſeech thee, (*O undrainable Fountain of Goodneſs and Mercy*!) to mitigate the rigour of this general Edict, in behalf of this thy poor Handmaid. *N.* (now laboring in the pangs of Child-Bed) and to give her Courage, Comfort, and Patience, in her ſufferings. Grant her (*O gracious Lord God!*) a ſpeedy, and happy, Deliverance; and that the Child, ſhe bears in her Womb, may be brought forth into the World, accompany'd with all ſuch perfections of Body, Soul, and Senſes, as are befitting our Human Nature; that it may live to be re-born by Baptiſm; and that both the Child, and the Mother, may become thy faithful Servants.

10.

A Prayer, to withdraw our Minds from the ſuperfluous Cares, and Solicitudes, of this World.

O *Lord, our true Lover, our Faithful Teacher, and our bountiful Nouriſher!* Take

from us all vain, ſuperfluous, and noxious, Cares, and Solicitudes; and ſince thou haſt been graciouſly pleas'd to promiſe us, that thy Self wilt make a ſufficient Proviſion for us, grant, that we may confidently rely in all things on thy Sacred Providence. Let us therefore fix our Hearts, and Affections, on Heavenly Objects: Let us ſeek only thy Kingdom; and be only ſolicitous for the advancement of thy Honor, and Glory: Let us run on cheerfully, couragiouſly, perſeverantly, in the way of thy Precepts, during this our earthly Pilgrimage, that ſo we may be finally tranſlated to thy Heavenly Paradiſe.

II.

A Prayer, to appeaſe the Divine Indignation in any public, or private, Neceſſity.

WHen we compare, *O Lord*! thy Puniſhments with our own Prevarications; we are forc'd to confeſs, that our Crimes far exceed thy Chaſtiſements: We are ſenſible of our Sins Penalty, but we leave not our ſinful Pertinacy; Our ſick Minds are troubled, but our ſtiff Necks are not bow'd: Our Life languiſhes under the burthen of our Afflictions, and yet we amend not our wicked Actions: We acknowledg our misdeeds in the day of Correction, and we forget, what we have bewail'd, after the Viſitation. If thou, *O Lord*, ſtretcheſt forth thy Hand to ſtrike us, we make thee large Promiſes; if thou ſheath'ſt thy Sword,

Sword, we fail in our Performances. If thou ſcourgeſt us, we petition thee to ſpare us; if thou mercifully ſpar'ſt us, we again maliciouſly provoke thee to ſcourge us.

Behold, *O dread Soveraign*! Thou haſt us ſelf-accus'd, adjudg'd, condemn'd; and we well know, that, unleſs thou wilt pardon us, we muſt needs periſh. Yet grant us, *O Compaſſionate Father*! that, which we deſire, tho' we deſerve it not; who haſt given us a Being, when we were not.

12.

A Prayer for the Converſion of Heretics and Infidels.

ALmighty, and all merciful, God! who ſeek'ſt, and deſir'ſt, the Salvation of all Souls; Take pity (we beſeech thee,) on ſuch, as are ſeduc'd with peſtiferous Errors, and ſegregated from the unity of thy ſacred Church. Pardon them, *O Lord*, for they perceive not, what they do: Illuminate the Eyes of their underſtanding, *O true light of all Spirits*! that they may ſee their own Blindneſs, and ſeeing it, may ſpeedily abandon it: And that ſo becoming ſincerely reconcil'd to thee, the Supream Shepherd, and to thy Church, the only ſafe Sheepfold; they may joyfully praiſe, and magnify, thy Mercies together with us, thy faithful Children, for evermore.

13.

A Prayer for a ſick Perſon.

O Soveraign Lord God, the Author of our Health, and our Comforter in Sickneſs;

neſs; in the Watch of whoſe Divine Providence run all the Moments of our life's earthly Pilgrimage! Hear, *We beſeech thee*, the humble Petitions, which we preſent to thy Throne of Mercy for N. thy infirm, but faithful, Servant, and mercifully reſtore him to his former welfare, that he may henceforth walk more worthy his Calling, and make greater progreſs in Vertue, and Piety. But if it is thy pleaſure (*O Supream Lord of Life and Death!*) to call him hence to Eternity; let thy moſt juſt Will (*O Heavenly Father!*) be accompliſh'd in this, and in all things whatſoever: only let Death find him well prepar'd, and rightly diſpos'd. Let him humbly kiſs thy Paternal Rod, which chaſtiſes him, and patiently ſubmit to the Croſs, which thy loving Hand has laid on his Shoulders: Let him behave himſelf, during the remaining time of his Infirmity, as befits a faithful, and devout, Chriſtian; free from Puſillanimity, and Deſpair, full of Hope, and filial Confidence: And finally, being ſtrengthen'd with the Sacraments, reconcil'd to his Enemies, and ſettl'd in thy Grace and Favor, let him cheerfully expect, and joyfully embrace, Deaths ſummons, and quietly paſs from this place of Baniſhment to his happy home in thy Heavenly Paradiſe.

14.

Prayers in Time of the Plague.

1. *The Anthem.* Remember thy Covenant, (*O Merciful Creator!*) and ſay to the ſmiting

ting Angel, *Now hold thy Hand*: that the Earth may not become deſolate, and every living Soul be deſtroy'd.

Ver. Lord, let thy Anger ceaſe from thy People.

Anſ. And from thy City.

Let us Pray.

HEar, we moſt humbly beſeech thee (*O Compaſſionate Lord God!*) the Prayers of thy diſtreſs'd people: and as we acknowledge our ſelves to be juſtly puniſh'd for our offences, ſo be thou pleas'd in mercy to free us for the glory of thy own ſacred Name.

2. *O God!* who well know'ſt, that our human frailty cannot ſubſiſt amidſt ſo many, and ſo great, Dangers without the ſupport of thy Divine favor, and aſſiſtance: Give us (*we moſt humbly beſeech thee,*) Health of mind, and body; and grant, that we may overcome by thy help, and mercy, what we deſervedly ſuffer for our own Sins, and Impieties.

3. *Lord!* Lend a gracious Ear to the petitions of thy poor Servants; grant us the deſir'd effect of our faithful Supplications, and avert from us the fury of the raging Peſtilence: that we may humbly, and gratefully, acknowledg theſe Scourges to proceed from thy juſt Anger, and Indignation, and to ceaſe thro' thy boundleſs Mercy, and Goodneſs.

4. A Prayer to the Sacred Virgin-Mother, (call'd the Miraculous Prayer againſt the *Plague*)

THE Star of Heaven (whoſe ſnowy Breaſt
Did ſuckle our ſweet Lord) ſuppreſt
The Plague of Death, whoſe Origen
Was from the very firſt of Men:
May that clear Star at preſent daign
Thoſe Conſtellations to reſtrain,
Whoſe Wars deprive Men of their Breath
By the deſtructive Wounds of Death.

Repeat thrice theſe four enſuing Verſes:

Bright Star o'th' Sea, 'gainſt Plague thy Help afford;
Nothing's deny'd thee by Son, our Lord;
Who honors thee, Bleſt Maid: Sweet Jeſu, ſave
Them by thy Power, for whom ſhe daings to crave.

Let us Pray.

O *God of Mercy, God of Compaſſion, God of Pardon!* who in time paſt taking pity on thy afflicted people, commandedſt the ſtriking Angel to with-hold his Hand from further puniſhing them: We moſt humbly beſeech thee for the Love of that Glorious Star, whoſe Sacred Breaſts gave thee ſuck, to preſerve us from all Peſtilential Infection, to deliver us from an unprovided Death, and to defend us from all deſtructive Accidents, and Incurſions.

15. *Pra-*

15.
Prayers for an Happy Death.

1. O *Dear Lord Jesu!* I most humbly beseech thee by those bitter Pains, and Pangs, which thou suffer'dst for me in thy bitter Passion, and particularly in the Hour, wherein thy Divine Soul pass'd forth of thy Blessed Body; take pity on my poor, and sinful, Soul in her last Agony, and in her Passage to Eternity.

2. 'Tis thou, (*O Soveraign Goodness!*) who art the prime Source, and daily Preserver, of my Life; and 'tis from thee alone, that I can expect the Grace of an happy Death. Thou (*O Lord!*) did'st not make this Death, which separates Soul and Body; 'twas Sin, which brought it into the World: had not Man stray'd from thy Sacred Precept, he had not been subject to this severe Punishment. But yet thy Divine Son, by enduring the Sting of Death, has chang'd its harsh Nature, and thro' his means, and merits, it may now be made a Sacrifice, most pleasing to thy Majesty: *For precious in thy sight is the Just Man's death*; which is only a glorious passage from Time to Eternity. This is the Death, I here most humbly demand of thy Divine Bounty, as the Crown of all thy Mercies; for thou (*O Lord!*) look'st not so much on the first beginnings of thy Children, as on their final End, and Con-

Conſummation; and the Eternity of their Glory, or Miſery, depends on the laſt moment of their Life. Then it is, that the Tempter tries all ways to prevail over the weakneſs of our ſpirit, (when 'tis beaten down by the Bodies ſickneſs,) either to ſwell it up into a dangerous Preſumption, or deject it into a more dangerous Deſpair. Then it is, that all the ſinful paſſages of our life come ſwarming into our Memories, to ſtrike us with a ſad reſentment of, what 'tis too late to remedy. Then it is, that the poor Soul, overwhelm'd with a flood of ſorrow, cannot without thy ſtrengthening Grace, exerciſe the functions of her Reaſon, and Religion. Give me therefore, *O my gracious Lord God!* in this paſſage (which is ſo full of peril, and of ſo great importance,) all thoſe Chriſtian diſpoſitions, which thy wonted Clemency gives to thy elected, and belov'd, Children, that I may well perform this laſt duty of life. Let me conſider Death, as the juſt puniſhment of Sin; and ſo moſt willingly receive it, to obey the Law, which comprehends all his race, by whom it was introduc'd into the World. Let me look on my Body, as a parcel of old *Adam*, deſerving *to return into duſt*, and only fit for corruption. Let me render to thy Majeſty moſt hearty thanks for vouchſafing

by Death to deliver my ſpirit from the Law of theſe corporal Members, which kept it ſo long enſlaved under the Law of ſin. Let me freely offer up to thee my life in Sacrifice, and

and let thy love be the Fire, not only to purify, but alſo to ennoble this my oblation, which of it ſelf is ſo mean, and contemptible.

Finally, (*O Soveraign Lord of Life, and Death* !) I reſign'dly leave to the conduct of thy ſacred Providence all, that concerns my poor Soul's departure out of this her Pilgrimage, as to the Time, the Place, the Aſſiſtants, the Conſolations, the Derelictions, and whatſoever other Circumſtance. I only beg, that thy holy Grace may not then abandon me, when all human helps muſt of neceſſity become uſeleſs to me.

In the mean ſpace let Death (*O my God !*) be my continual Looking-glaſs, to keep me from wilfully offending thy Divine Majeſty; to check my immoderate Affection to this life, which is ſo uncertain in its permanency, and ſo certain in its miſery; and to mind me, that each Moment of time, I live, may be the laſt, wherein I muſt appear before thy dread tribunal, to render an account of my actions, and to receive accordingly a definitive ſentence, which muſt remain irrevocable for all Eternity.

3. *The Prayer of St.* Vincent *to our Lord Jeſus for the ſame end; that is, to obtain the grace of Dying well.*

O My Soueraign Lord Ieſu! who dyedſt for the ſalvation of the whole World, and deſireſt not, that any one ſhould Perish - to whom I

whom I never preſent my Prayers without hopes of Mercy, relying on thy own gracious Promiſe; *That whatſoever ſhall be ask'd in thy Name, ſhall be granted*: I beſeech thee by that ſweet, and ſacred, Name, that in the Article of my death thou wilt be pleas'd to give me perfect integrity of my Senſes, true Contrition for my Sins, a lively Faith, a firm Hope, and a perfect Charity; that I may then ſay to thee with a pure, and clean, Heart; *Into thy Hands, O my Savior Jeſu! I commend my Spirit.*

16.

A moſt Devout, and Efficacious, Prayer to our Bleſſed Redeemer in the Honor of his bitter Paſſion.

Which whoſoever ſhall humbly recite before the Image of a Crucifix, (with a pure Intention, and perfect Reſignation ſeveral Days together) may confidently hope to obtain of the Divine Mercy a full Grant of their lawful Demands.

O *Dear* Jeſu! *My Bleſſed Savior and Redeemer! The ſweet Comforter of all ſad, deſolate, and diſtreſs'd, Souls!* Behold thy poor Servant, humbly proſtrate at the Foot of thy Holy Croſs; deploring his Miſery, impl ring thy Mercy, and beſeeching thee to tak

and Compaſſion, on him in this his preſent, and preſſing, Affliction, [*Infirmity, Poverty, Temptation, Trouble, or whatſoever other Spiritual, or Corporal, Neceſſity.*]

Hear my Prayers, (*O aſſur'd Refuge of all afflicted Wretches!*) Behold my Tears, conſider my Sorrows, and remedy my Diſtreſſes: For finding my ſelf encompaſs'd with very grievous Calamities by reaſon of my great Crimes; I know not, whether to fly for Succor, or to whom I may make my Moan, but to thee, (*my Meek and Merciful Saviour!*) with a full Hope and Confidence, that thou (*O my loving Redeemer!*) wilt vouchſafe to lend the Ears of thy ordinary Piety, and accuſtom'd Clemency, to the humble Petition of thy poor Child: And,

By that Sweetneſs, which thy bleſſed Soul perceiv'd at the time of thy Alliance with our Human Nature; when reſolving with the Father, and the Holy Ghoſt, to unite thy Divine Perſon to Mortal Fleſh for Man's Salvation, thou ſent'ſt thy Angel to the Holy Virgin *Mary* with thoſe happy Tidings; and cloathing thy ſelf with our Humanity in her chaſt Entrals, remain'dſt true *God*, and true Man, for the ſpace of Nine Months in her Sacred Womb:

By the Anguiſh thou endur'dſt, when (the time of thy deſign'd Paſſion drawing nigh) thou pray'dſt to thy Eternal Father, *That if it might ſtand with his Divine Providence, thou deſir'dſt, that bitter Chalice*

might paſs away from thee: Yet concluding with a moſt perfect Act of Reſignation; *Not my Will, O Heavenly Father, but thine be fulfill'd.*

By the outragious Injuries, ſcornful Diſgraces, cruel Blows, contumelious Blaſphemies, forg'd Witneſſes, falſe Accuſations, and unjuſt Judgments, which thou (*Innocent Lamb!*) patiently endur'dſt.

By the Shackles, which fetter'd thy Limbs, the Tears, which flow'd from thy Eyes, the Blood, which trickl'd from thy whole Body.

By the Fears, Sorrows, and Sadneſſes, of thy Heart, and by the Shame, thou receiv'dſt in being ſtripp'd of thy Garment, to hang nak'd on the Croſs in the Sight of thy ſorrowful Mother, and in the Preſence of all the People.

By thy Royal Head, crown'd with Thorns, and ſmitten with a Reed: by thy Thirſt, quench'd, with Vinegar, and Gall: By thy Side open'd with a Spear, and iſſuing forth Blood, and Water, to refreſh our Souls with that Living Fountain of thy Love, and Mercy.

By the ſharp Nails, wherewith thy tender Hands, and Feet, were cruelly pierc'd, and faſten'd to the Croſs.

By the Recommendation of thy departing Soul to thy Heavenly Father; ſaying; *Into thy Hands I commend my Spirit.*

By thy Praying for thy Enemies, ſaying; *O Father, forgive them; for they know not what they do.*

By the giving up the Ghoſt, when thou cry'dſt out with a loud Voice; *my God, my God, why haſt thou forſaken me!* and then bowing down thy bleſſed Head, to reach us the Kiſs of Peace, ſay'dſt; *All is finiſh'd.*

By the great Mercy thou ſhew'dſt towards the good Thief, ſaying; *This Day thou ſhalt be with me in Paradiſe.*

By thy Deſcent into *Limbus*, and the Joy, thou communicatedſt to the juſt Souls, there detain'd.

By the Glory of thy Triumphant Reſurrection, and the comfortable Apparitions, thou frequently mad'ſt for Forty Days ſpace to thy Sacred Virgin-Mother, to thy Apoſtles, and to thy other choſen Friends, and Servants.

By thy admirable Aſcenſion, when in the Sight of thy Mother, and thy Apoſtles, thou wert elevated into Heaven.

By the Miraculous coming down of the Holy Ghoſt in form of Fiery Tongues; whereby thou repleniſh'dſt the Hearts of thy Diſciples with thy Love, and gaveſt them Strength, and Courage to plant thy Faith in the whole World.

By the dreadful Day of General Judgment, in which thou art to give Sentence on all Mankind

By all theſe Sorrows, Joys, Paſſions, Compaſſions, and whatſoever elſe is near, and dear, to thee in Heaven, and on Earth; take pity on me, (*O Compaſſionate Redeemer!*) hear my Prayer, and grant me *That*, for *which* I now moſt humbly, and heartily, Petition thee.

Mention here the thing, you deſire; or reflect Mentally on it.

Give me, (*O Gracious Savior!*) a ſpeedy, and efficacious, Feeling of thy Divine Succor, and Comfort; who (according to the accuſtom'd Sweetneſs of thy tender Heart) art wont to grant the Requeſts of them, who do really fear, and love, thee, even to their own Soul's Deſire, and Satisfaction.

Beſtow on me alſo (*O my Bleſſed Lord Jeſu!*) a conſtant Faith, a confident Hope, a perfect Charity, a cordial Contrition, a ſincere Confeſſion, a competent Satisfaction, a diligent Cuſtody of my ſelf from future Failings, an heroick Contempt of the World, a compleat Conqueſt of my Paſſions, a zealous Imitation of thy Exemplary Life and Converſation, [an entire Accompliſhment of my Vows,] an abſolute Mortification of my Self-will, a willing Readineſs to dy for thy Love, and Honour, a final Perſeverance in Grace, and good Works, an happy Departure of my Soul out

of this World, with my perfect Senſes about me, the Holy Sacraments to ſtrengthen me, thy Self (*O dear Jeſu!*) to comfort me, thy Sacred Virgin-Mother, with the Saints, my particular Patrons, to pray for me, and my good Angel to conduct me to Eternal Reſt, Eternal Life, Eternal Happineſs.

10.

A Prayer to our Good Angel.

O *Holy, and happy, Spirit!* who by our Merciful Creator's Appointment haſt been my faithful Keeper, my friendly Comforter, and my charitable Protector, ſince the firſt inſtant of my Birth till this preſent Moment! I humbly beſeech thee, to continue thy Care, and Cuſtody, over me in all Places, in all Company, on all Occaſions. Preſerve me, (*O my Good Angel!*) defend me, and deliver me, both whil'ſt I ſleep, and when I am awake, from all Diabolical Incurſions, from all evil Temptations, from all Dangers of Soul, and Body, and from a ſudden, and unprovided, Death. Be thou graciouſly pleas'd to repreſent my Wounds, my Wants, and my Wiſhes, to our common Lord, and Maſter, and obtain for me, thy poor Pupil, Courage to overcome my Self, and Strength to get a compleat Victory over Sin, Satan, and Senſuality. Eſpecially, if there lurks any ſecret Crime in my Conſcience; obtain for me Light

to diſcern it, a Will to deteſt it, Time to confeſs it, and Grace to amend it.

Abandon not my poor Soul, I beſeech thee, (*O Bleſſed Spirit!*) for the Love of ſweet *Jeſus*, who has not ſpar'd his deareſt Blood, and Life, to ſave it; but remain conſtantly faithful, favorable, and friendly, to me all the Moments of our Life; and take a ſpecial and particular Care, and Charge, of me in my Death's laſt Gaſp, and Agony.

Defend me then in that dreadful Hour (*O Powerful Gardian!*) from the Fury of my ſworn Enemy; and convey my departing Soul into the Boſom of my dearly Belov'd Lord, and Maker, there to praiſe him with thy Self for evermore.

(*O my good Guide!*) I again, and again, iterate this my humble, and earneſt, Suit; beſeeching thee, neither, to forſake me, during this Tranſitory Life; nor to forget me, when all the World will leave me: That thro' thy ſafe, and ſecure, Conduct I may ſo paſs thro' the weariſom Troubles of this Earthly Pilgrimage, as that I may find Eternal Reſt in the Heavenly Paradiſe. *Amen.*

The

The *Concluſion* of the whole WORK.

Being an Epthalamium, *or Nuptial Entertainment, of the Amorous Soul; raviſh'd in contemplation of the Reciprocal Affections, Mercies, and Benefits of her Bridegroom: upon thoſe Words of the* Canticles;

Dilectus meus mihi. & ego Illi:
My Belov'd to me, and I to him.

1. O Lord of my Love, Love of my Life, and Life of my Soul! How amiable art thou, remaining in thy ſelf within the boundleſs Limits of thy own Eſſential Perfections, and how admirable art thou, iſſuing out of thy ſelf, to diffuſe abroad thy Goodneſs, and communicate it to thy Creatures! Witneſs this large, and lovely, Univerſe, fram'd

of nothing by thy Omnipotent Finger: Whoſe Beauty, and Excellency, more appears in Man alone, than in all the reſt of its united Wonders, and Prodigies. *Man*! that Miracle of the World, and Maſter-piece of Nature, in whoſe Creation, thy Love, Goodneſs, and Mercy, can never be ſufficiently admir'd, and magnify'd.

2. And when this prime Creature had (Alas! ſoon after its firſt Production) loſt its original Perfection by violating thy Precept: thou wert graciouſly pleas'd (*O Great and Glorious Soveraign!*) out of the Tenderneſs of thy Compaſſion towards Man, this poor Criminal, to give him (as it were) a new Birth, a new Being, a new Creation, in a manner far different, in way much more admirable, with an Affection, infinitly exceeding the former. For thy ſelf (*O Prodigy of Goodneſs!*) becam'ſt Man for his Love, and encharg'dſt thy own Shoulders with all his ſins, pains, and miſeries; to ſet him at his Eaſe, Freedom, and Liberty. Yes, (*O my Lord and Lover!*) thou becam'ſt Man, even like me in all things, *Sin, and Ignorance, excepted, which were incompatible with thy goodneſs, & wiſdom, and which thou cam'ſt to deſtroy, and cancel,* thus ennobling my Nature by uniting it to thy Divinity, ſanctifying it with thy Juſtice, enriching it with thy Grace, inſtructing it with thy Doctrine, ſtrengthning it with thy Example, reſcuing it from ſervitude, reſtoring it to its loſt title of Gods Child, and rendring it capable of Eternal Glory. 3

3. *O my God!* how greatly do I feel my ſelf oblig'd to love thee in conſequence of this large, liberal, and ſignal, favor! 'Tis a chain, which ſo ſtrictly ties me to a reciprocal affection, that it infinitly exceeds all the expreſſions of my raviſh'd tongue, and heart. For what had I, poor wretch! alas! what had I (*O my glorious Creator and gracious Redeemer!*) whereby to help my ſelf; and what have I yet, whereby to prevail againſt my potent adverſaries, the World, the Fleſh, and the Devil; but only thy ſelf, and what thou haſt freely given me, who art my only ſtrength ſupport, and ſuccor?

4. When therefore I look into the furnace of thy love (*O my Lord Jeſu!*) and behold thy perſonal deſcent from the Eternal Fathers boſom, to cloath thy ſelf on earth with a parcel of our poor Humanity for the redemption, and ſalvation, of my ſoul: ſurely this only contemplation fills my extaſy'd heart with unſpeakable admiration; and not only excites, but inforces it, to love thee moſt ardently, and (were it capable) even infinitly and eternally.

5. But if for one only effect of thy amorous bounty I feel my ſelf thus powerfully oblig'd to expand my Soul before thy ſacred Majeſty: how much more ſhould I do it in contemplation of all thy united gifts, graces, and benefits, abundantly contain'd in thy bleſs'd humanity, whereby thou becam'ſt our temporal Redemption, and my eternal Sal-

Salvation? Should I not much more ardently pour forth my ſelf before thee in reſpect of ſo many raviſhing motives; and yet much more and more in reſpect of thy Self, (*O my ſweet Lord and Lover!*) than of all theſe amorous effects of thy Mercy, who art now my All, and art to be my All in all, for all Eternity; in thy accompliſh'd, and conſummated, Beatitude; when after the painful aſſaults, and languors, of this life, I ſhall remain in thee, by thee, for thee, a happy, and triumphant, Conqueror over my ſelf, and all my enemies?

9. Whence is it then, (*O my Love and my Life!*) that my Soul melts not away in the fires of thy ſweet Affection? How comes it to paſs, that my whole pleaſure is not in loving thee intirely, ardently, indeficiently? Why is not my uninterupted thought, ſong, and ſaying, *My belov'd to me, and I to him*? Since thou thus forcibly conſtrain'ſt, as it were, and enchain'ſt, me to thy ſelf by theſe ſtrong bonds of thy infinite Charity?

7. Ah! *my dull Soul*, this diſaſter comes undoubtedly from thy ſelf; who remain'ſt ſo cold amidſt theſe ardent flames, ſo hard amongſt theſe iterated ſtrokes, ſo impenetrable againſt theſe ſharp-pointed darts, and arrows, of the divine love, and affection. Yes (*My Lord and Lover!*) the defect of my love, proceeds from my own fault: For thou (*My dear'ſt Lord!*) deſir'ſt no-

nothing more, than to ſee, thy Grace have its full, and entire, effect in my heart, which I hinder by my unnatural harſhneſs, tepidity, and ingratitude.

8. Alas! *My miſery!* ſhall I ſtill live, and not ſincerely Love thee, the only worthy to be belov'd object? No, (*My amiable Lord God!*) to live, and to love thee, ſhall be henceforth in me one, and the ſame, continu'd, univocal, convertible, action. Let others lead their lives according to their own Election, and Liking; for my part I here make choice of this life of love for my only Haven, and Heaven, on Earth: and my amorous Motto ſhall be for evermore, *My belov'd to me, and I to him.*

9. Yes (*O ſweet Bridegroom of my Soul!*) thy ſacred love ſhall be the leaſe of my life; that I may ceaſe to live, when I leave off loving thee. *O the ſweet and ſecure life of Love!* I have choſen thee, and I will contentedly repoſe in thee; I have found thee, and I will faithfully follow thee; *My Beloved ſhall be mine, and I will be his, for all future time and Eternity.*

10. Ah! (*Soveraign King of Love!*) how miſerable is that Soul, that lives void of thy dear Love! and how much more miſerable is that Soul, which, having felt the ſweetneſs of thy affection, falls back to her former tepidity, negligence, and ingratitude? *O my Lord!* Let not this miſery fall to my lot; but let me love thee ſolidly

lidly, ſincerely, perſeverantly. O let my amorous ſpirit become fully, and finally, abſorpt into thy ſelf; Let me admire thee in thy Bleſſed gifts, and graces, but permit me to adore thee in thy own meaſureleſs, eſſential, amiable Eſſence, which infinitly exceeds them. Let thy Love run ſweetly into my heart, and permit my heart to return ſweetly back by the ſame channel of Love into thy boſom, (as a Brook ſlides ſilently, and ſweetly, but yet ſwiftly into its original Ocean,) to be there irrecoverably loſt in the bottomleſs depths of thy divine Affections.

11. *O my God, my Lord, my Love, my Life, my All!* I am no longer able to endure the Conſideration of thy ardent Love without correſponding thereto with all my Heart, Soul, and Strength, by the moſt zealous, perfect, and continu'd Affection, that can poſſibly be produc'd by any poor Creature. O how it grieves me, to have ſo long neglected this neceſſary Duty! *O dear Love!* I moſt humbly crave thy Pardon, and conjure thee by thy own ſweet ſelf, to forget all my paſt Tepidities, and accept of this preſent Ardor, whereby I promiſe to be henceforth ſo faithful, fervent, and conſtant, to thee: that no Time, no Temptation, nor Death it ſelf, ſhall ever hinder, or interrupt, the Payment of this my ſincere Homage, and Love, on thy Sacred Altar.

O

12. Be-

12. Behold (*O the only Belov'd of my Heart!*) what a bold Proteſtation of future Fidelity in thy Preſence I have now made: Hoping for thy Bleſſing on it, as an Effect of thy Love; but putting no value on it, as proceeding from my ſelf, whoſe Power, and Being, are one, and the ſame, thing (*to wit, a meer Nothing*) before thy Supream Majeſty: Since therefore I have as much Confidence in thy Infinite Goodneſs, as I have diſtruſt in my own Nothing, I will patiently, hopefully, reſign'dly, expect thy Divine Will, and Pleaſure, in this, and all things whatſoever. *O thrice welcome Will of my God!* be thou fully accompliſh'd in me, and in all Creatures, for all Time and Eternity.

13. *O dearly Belov'd Bridegroom of my Soul!* Thou art pleas'd to be all mine, and I am reſolv'd to be all thine: My Life, my Liberty, my Love, all is thine, (*Dear Jeſu!*) all ſhall be thine, and thine alone: Thou ſhalt be the ſole Subject of all my Thoughts, and the ſweet Object of all my Affections: Thou ſhalt be the *God* of my Heart, the Heart of my Life, the Life of my Soul, and the Soul of my Love, for evermore. Thou ſhalt reſt as a fragrant Poſy between my Breaſts, repoſe like a loving Bridegroom in my Heart, and reign like a Soveraign King in the moſt inward Cloſet of my Interiour: I will keep thee, kiſs thee, conjure thee to continue with me; and I will chooſe rather to leave my Life, than loſe thy Love.

14. *O my God!* Thou art my all, and only, Good, thou art the only Desire of my Heart, and Delight of my Soul: Thou art the only Refuge, Repose, and Retreat, of my Spirit: Thou art the only Light of my Eyes, Musick of my Ears, Honey of my Tongne, and Joy of my Heart: Thou art the only sufficient, and ever-indeficient, Fountain of Peace, Plenty, Purity, and Perfection: Out of thee is neither Pleasure, nor Profit, neither Praise, nor Preferment, neither Liberty, nor Liberality, neither Peace, nor Purity, neither Life, nor Love, neither Honor, nor Happiness. I will therefore remain in thee only, love thee only (O only amiable Object!) for evermore.

Dilectus meus mihi, & ego illi.

My Beloved is mine, and I am his.

FINIS.

A
TESTAMENT,
To be made by a good Christian every day.

In nomini Domini. Amen.

I Bequeath my Soul to God, my Body to the Earth; Rottenneſs, and Worms.

I abandon freely all temporal goods, which are but meer Vanity.

I repent me with all my heart, of my ſins, and that for the love of God.

I pardon with my Heart and Soul all my Enemies.

I believe in God, one in Eſſence and three in Perſons, Father, Son, and Holy Ghoſt; Creator Conſervator, Redeemer, and Remunerator, all Powerfull, all Good, all Bountiful, all Wiſe; that the ſecond Perſon, who is the Son of God, became man, and dyed upon the Croſs to ſave me; and whatſoever the holy Catholick, Apoſtolick, and Roman Church doth propoſe unto me to believe.

I hope by the Bounty of God, through the merits of my dear Saviour Jeſus Chriſt,